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The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., October 5, 1939

NEW SERIES
VOLUME XLII. No. 40

OLD SERIES
VOLUME LXI.

Who's Who and What's What

Hazlehurst Church made an offering of \$181.60, special to State Missions during the "Come Ye Apart" week.

The Foreign Mission Board holds its semianual meeting in Richmond, Va., Oct. 11. Dr. J. D. Franks of Columbus is the member from Mississippi.

Stonewall: Our meeting begins here the 8th of October. We desire the prayers of all our Baptist people. Brother Estes is to help us.—J. A. Fortner.

Pastor S. H. Jones of Brookhaven is preaching a series of sermons on "Choices," specially for young people. The first one was on "Choosing A Master."

We shall be glad to publish the programs of the State Convention and of the Pastors' and Laymen's Conference meeting in Calvary Church, Jackson, in November.

First Church, Nashville, has 200 members who have agreed to pay one-tenth of their incomes into the church treasury for three months. Well, the Lord says, "Try me."

Prof. O. C. Miller, formerly superintendent of the Mississippi Baptist Orphanage is now teaching in Tennessee College, a Baptist school for girls at Murfreesboro, Tenn.

Bargain Day in Church! "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy wine and milk without money and without price!"

Dr. D. M. Nelson, President of Mississippi College spoke at Hazlehurst recently on the proposed change in the Mississippi Constitution which will enable people to give by will something to Christian institutions.

You can make good use of Laymen's Day, Sunday, Oct. 15. We should at least let the laymen do some of the work. Half a dozen talks by laymen to laymen would greatly waken our people. It has been said that in the beginning Christianity was a layman's movement.

Pastor E. N. Patterson was assisted by Rev. James Taylor of Escatawpa in a gracious meeting last week at Pelahatchie. The church had a genuine revival and there were four additions. Of these two came by baptism. We do not know of two men among our younger pastors who are doing better service.

We reached Choctaw County Association for the second morning session. We heard good reports of the first day, an overflowing house, a good sermon by brother Simpson and good discussion of various reports. Brother H. L. Rhodes continues as moderator and brother G. D. Weatherall was re-elected clerk for the thirty-first time. Brother Deal read a good report on Missions. The brethren then gave ample time for the Editor to speak to the report, and their attention was a great inspiration to the speaker. Rev. N. S. Jackson spoke on temperance and gave the names of all the federal bootleggers in the county, and urged close attention to the legislature. Rev. C. J. Olander made the report on the Relief and Annuity Board. The churches are already asking the privilege of participating in the plan to provide for pastors who may be retired on account of age or disability. The brethren were interested enough to ask many questions.

Dr. C. R. Barrick becomes pastor of First Church, Tucumcari, N. M.

Rev. C. S. Rushing, formerly pastor at Raymond has been called to Istrouma Church, Baton Rouge, La.

Evangelist Barney Walker began a tent meeting at New Hebron on the fourth to continue through the fifteenth.

First Church, Roswell, N. M., welcomed 303 new members in the first year of Dr. McKinley Norman's pastorate, of whom 152 came by baptism.

Pastor A. T. Engell has made a good beginning at Riverside Church at Money and at Schlatter. At Money the church has a beautiful new building erected during the pastorate of brother Sledge.

Think of the faithfulness and courage of our Chinese brethren. In spite of war and a multitude of distractions, they are putting on an evangelistic campaign for 1940 to cover the whole of China.

The Baptist and Reflector has a regular department of "Who's Who Among Tennessee Baptists." In a recent issue the likeness of our former Mississippian Rev. W. P. Davis appears with an interesting write up. He is now pastor of Lebanon Church, Springfield, Tenn.

While the German government prohibits its people from sending any money abroad, it is said that many high German officials have planted millions of dollars in other countries to have in case of the collapse of the present regime in Germany.

Pastor Frank Robins has Rev. Ira F. Metts with him in a meeting this week in East Jackson Church. This community is what is called the Gold Coast, and they need your prayers. The Lord is greatly blessing the work of brother Robins.

The Baptist Orphanage, when the new chapel and dining hall are completed, will be half way through its building program as projected at present. Our people are going to see this enterprise through. On account of the pulling down of the old buildings the Orphanage is not yet able to care for as many children now as two years ago.

Clear Creek Baptist Church, which is located at Puckett, has made much progress for the past two years. The success brings us closer to the Lord. One of our members, Curtis James, has answered the call to preach. He was licensed Sunday, September 17. He is now in school at Puckett. He hopes to finish his high school work this year, and enter Mississippi College next year. He is married and has a child. Join with his people and pastor in prayer for him in his undertaking.—H. B. Speights, Pastor.

Dr. W. W. Barnes, Professor of Church History in Southwestern Baptist Theological Seminary in Fort Worth, Texas, is issuing a call for any books, magazines or papers that may be of historical value to Southern Baptists. Dr. Barnes has been employed by the Historical Commission, which was authorized in Richmond by the Southern Baptist Convention, to write one of the two volumes of the History of Southern Baptists for our centennial anniversary in 1945. Dr. W. O. Carver, Chairman of the Historical Commission, is also president of the Southern Baptist Historical Society. Dr. Barnes has visited library centers and public and private historical collections and will appreciate any individual gifts that may prove of value.

Evangelist A. D. Muse held a two weeks' tent meeting at Blytheville, Ark. He was at Pinola, Miss., until Oct. 1 and is now at Harrisville, Simpson County. The services are held in the school gymnasium with several communities co-operating. School busses will bring the people to the services.

Our sympathy is with brother E. C. Williams, Secretary of the Sunday School Dept. in Mississippi whose mother passed away Sunday. She has been in poor health for several months. She exemplified in her life some of the most beautiful Christian virtues; among them the ornament of a meek and gentle spirit which in the sight of God is of great price.

Dr. Bob Jones, president of Bob Jones College in Cleveland, Tennessee, brought an inspiring address to the Chapel audience of Southwestern Baptist Theological Seminary Friday morning, September 29. He spoke on the power of the Gospel to meet the needs of the world. Dr. Jones is conducting a union evangelistic meeting at Cleburne, Texas, Sept. 17-Oct. 15.

Rev. A. J. Linton was recently in an open air meeting in Jasper County, which revived memories of the long ago. There was good attendance, good order and good interest. He asks the prayers of our readers as he goes to other meetings. While in Jasper County he had good fellowship with brother L. E. Lightsey and brother L. D. Bassett.

The Perry County Association met this year with the New Janice Church, south of New Augusta. A very interesting program. Thursday evening and Friday. All reports presented and discussed with interest. Rev. T. R. Coulter, elected moderator. Luther Turner, re-elected clerk. Sixteen churches enrolled. Fifteen reporting. Christian Education was discussed by Dr. Holcomb, president M. W. C. Special music by the M. W. C. quartet. Christian Literature was discussed by Rev. A. L. Goodrich, and the E F Plan for the Baptist Record was given special emphasis. The Five Thousand Club was well discussed by a very interesting message from Rev. J. W. Fagan of Hattiesburg. The next session of the association meets in 1940 with the Prospect Church, six miles southwest of Richton.—Luther Turner, Clerk.

Recently a man traveling on a pullman out of Atlanta noticed three men in the car playing cards. The money was placed on the table and the game went forward. At the conclusion of the game, one of the men took up all the money. Again the cards were dealt and distributed, more money was placed on the table and another game was played. Thus they played on and on until one of the men said: "I have lost \$3.00, but I don't mind losing \$5.00," and another game was begun. The onlooker said to the men, "It is a violation of the law to gamble in Georgia," and was answered by a rather defiant reply. As the conductor on the train had not seen fit to call the game in the interest of good example to a little boy and others who disapproved of such open and flagrant violation of the law, he determined to Stand Up and Fight. Shortly afterwards, the conductor came by, and the onlooker said to him: "You represent the law on this train. Why don't you enforce it by stopping that game of cards in which money is being bet?" That was enough. The conductor had but to speak and the game was ended. Later the conductor said, "I thank you," to the man who had called his attention to the game.—Christian Index.

EDITORIALS

APOLLYON

The name of Apollyon is one of those given by the New Testament to the Devil. Of course all names are intended to express character or purpose or employment. These all go together. In the ninth chapter of Revelation is a description of the invasion of locusts which swarmed out of the "pit of the abyss." It is said that a "star from heaven fallen unto the earth" opened the pit and such a swarm of locusts came out as to look like a streaming column of smoke and the sun and air were darkened with the cloud of them. They are portrayed as fierce and destructive.

They have over them as king the angel of the abyss. His name is given in Hebrew as Abaddon; in Greek Appollyon, translated "Destroyer" in English. Now we are not undertaking to unravel all the mystery of this figure of destructive locusts; we are concerned only with their king, the one who opened the pit of hell and released these pests, and who supervises and controls their activities. We are concerned here only with his name Apollyon and its significance in describing the work of Satan.

This characterizes him as the destroyer. This is what he is seen to be doing in the world today as always. He it is that unleashes all the forces of destruction in the world and supervises their activity. To be sure this activity is limited. The evil that he does extends only in its effects to "such men as have not the seal of God on their foreheads." The devil cannot touch a Christian except as God permits. And God permits this only for our good, not for our injury. So it was with Job. So it was with Peter, for whom Satan had asked, that he might sift him as wheat. So the young man at Corinth who was guilty of great sin; he was to be turned over to Satan for the destruction of the flesh, that his soul might be saved in the day of the Lord Jesus.

There can be no doubt that there are periods in the history of the world when the forces of destruction are released in the world. There are some locusts in the world every year. But everybody knows that there are years when they come in swarms and are a great plague. People in some of the western states would say grasshoppers instead of locusts. They are a symbol of destruction, and are so chosen in Revelation.

It is this spirit of destruction which makes a boy want a "sling shot," or a toy pistol, and later want to carry a pistol or a gun. It is this which inspires the tongue or pen of some preacher who seeks to destroy the faith of people in the Bible. He is inspired of the Devil to destroy your faith in the Bible as the inspired word of God. It is this spirit which uses the radio or the pulpit to destroy the faith of God's people in the work that is being done by our mission boards. It is the same spirit that would substitute the guesses of so-called science for the statements of God's Book.

This spirit of destruction gathers strength in the hearts of people and breaks out in war and devastation of whole nations and continents. It was of this spirit Jesus spoke when he said, Jno. 8:44, "Ye are of your father the Devil, and the lusts of your father it is your will to do. He was a murderer from the beginning." This is what provokes war and watches the progress of destruction and gloats with maniacal glee over the killing of millions of men, women and children. This can watch a world civilization go up in smoke and be reduced to ashes. The Devil is still the destroyer, undoing what God seeks to do.

Mr. Walter Bourne Price has been called for half time by the church at Glen Allen, and they have asked that the church at Clinton, of which he is a member will ordain him. He is a student in Mississippi College and a council has been called for his examination.

ATTORNEY ON THE OTHER SIDE

Recently there was an effort made on this page to show that according to the scriptures the Holy Spirit becomes our attorney, our counsellor, our comforter. The same Spirit who assumes the defense for us becomes the prosecutor of the man who is not a Christian. In the sixteenth chapter of John we read that Jesus said, "And he, when he is come will convict the world." The same Spirit who helps us to secure acquittal is the one who secures conviction on the part of the man who is not a Christian. It is true the King James Version says "reprove the world," but the meaning is that he will prove a man guilty before God, and in his own conscience.

It is "the world" that he is here speaking of. The same world of which it is said that God so loved the world that he gave his Son. The same world of which John speaks when he says, "The whole world lieth in the evil one," 1 John 5:19. The same world again spoken of in 1 John 2:2, He is the propitiation for the sins of the world. It is the world that is to be convicted of sin. The indictment is drawn in the first chapter of Romans. Somebody said, you can't indict a nation, but God indicts the whole world. Read also the third chapter of Romans.

It is the province of the Holy Spirit to prove the world guilty, to make each separate soul know and realize of a truth that he stands condemned before the judgement bar of God; that sentence has been pronounced and gone forth against him, and that he now awaits its execution, awaiting the "fearful expectation of judgement, and a fierceness of fire which shall devour the adversaries," Heb. 10:27.

The Holy Spirit does not bring about the judgement of God against sin, that is already a fact. But he does make the sinner know and realize the fact. It brings the fact home to him; opens his eyes to his true state before God, and to the attitude of God toward sin, and toward the sinner. It is the condition of a man in the court house who is charged with a capital offense. He has sat through the taking of the testimony; he has heard the lawyers make their plea to the jury. He is wondering what impression has been made on the jury. He does not know what their decision will be. But by and by the whole matter is put into the hands of the jury. They retire to another room; after so long a time the court is informed that the jury is ready to report. They file in and there is a hush in the court room. The man on trial sits with his heart in his mouth. The foreman begins to read the brief report of the jury, and he comes to the words, "We the jury find the defendant guilty as charged."

Now the man on trial realizes that his case is lost. He is convicted. His heart sinks. He is hopeless. He understands what this means. His eyes turn to the floor. His cheeks pale. He may himself have known all the time that he was guilty. But now the jury has spoken, and the world reels and turns black. The outward behavior of men under this condition may vary, but inwardly they know they are lost. So does the Holy Spirit bring home to the man who has sinned for the first time in his life the fact of sin against God, of what it means to offend the Holy God; of what it means at last to face Him and know that he is without hope. This is the work of the Spirit of God.

The nerves in a man's body come to the surface and make him conscious of the sense of touch. But suppose the skin is removed, then the nerves are exposed and every touch is agony. There is a nerve in every tooth you have. You can feel it when you bite anything hard. But wait until the nerve in that tooth is exposed, and then let something touch it, and you jump out of your seat. Such is the difference when the Holy Spirit makes a man aware of sin, of its presence and nature and power. There he can sit no longer in quiet and comfort. Something must be done about it immediately, and is done. In such condition, a man cries out "What shall I do to be saved." It is then that he smites his breast and says, "God be merciful to me the sinner." So have we seen men, strong men, stag-

ger to the front seat asking help of God and men. So do they on their knees and in tears implore mercy of God.

And He when He is come will convict the world of sin. Shall we not ask of the Spirit that he will work in men's hearts this realization of sin? There is no true conversion without this. Not until men shall say, "Oh wretched man that I am, who shall deliver me from the body of this death," will they be able to say, "I thank God through Jesus Christ, my Lord."

THEY BELIEVE NOT ON ME

Jesus said of the Holy Spirit, "And he, when he is come will convict the world in respect of sin . . . because they believe not on me." We have already seen that this work of the Spirit is more than to reprove men for sin or convince them of sin, more than to bring a mere acknowledgement of sin; but such a realization of the truth, such a consciousness of its nature and consequences as that it will be like a thorn in the foot, a deadly knife with its point within reach of the heart. A man may have an opinion without its affecting his conduct; but when he has a conviction, something is going to be done about it.

How does the Holy Spirit bring about this conviction in respect of sin? It might be answered that he is the Spirit of Life; that he can and does quicken, make alive. And yet the Holy Spirit has a method of work and a means by which he accomplishes his purpose. The question seems to be answered in the words of Jesus himself: "because they believe not on me." But this needs to be interpreted, for it has been interpreted differently.

Some have said that the Holy Spirit convicts men of the sin of unbelief, of not believing on Jesus. And so they have said that the sin for which men are judged and condemned is the sin of unbelief. It has been said in sermons that the only sin for which men are sent to hell is the sin of rejecting Jesus. We do not believe this is in accord with the teaching of the Bible, nor the results of reason. It would mean that only they who reject Jesus are lost. It would mean that if Jesus had not come and been rejected nobody would be lost. Then there would be no need for his coming, and his coming was a great mistake because that was what caused men to be lost. No, men were lost before Jesus came, lost who never heard of Jesus. That is why Jesus came, to "seek and to save the lost." If men were not lost then Jesus came and died in vain. His coming and his death were a great blunder. It certainly can not mean that. Men are not made sinners by rejecting Jesus. They were sinners already and the rejection of Jesus was the proof that they are sinners and are lost. They are convicted of sin (not made sinners) because they believe not on Jesus.

Two people are discussing whether a young man is going off to college. One says, "I tell you he is going because he told me so." Of course the young man is not going to college because he had told somebody he was going. But his friend knows he is going, because he said so. It is not the going that is caused by what he said. It is the knowing that is caused by it.

Just so a man is convicted of sin, that is he is made to see and know and realize that he is a sinner, a lost man, because of and by reason of his having rejected Christ. I do not lose my appetite because I reject the food set before me. I am shown to have no appetite because of my rejecting the food. A doctor puts the thermometer in your mouth and when he looks at it, he says, "You have a little fever." The thermometer did not give you the fever, but it showed that you had fever. So when Jesus is presented as the Savior from sin, and men reject him, they are revealed to be sinners, convicted of sin by the rejection of Jesus. They were already sinners; they were already under sentence of condemnation. They are condemned that is openly shown to be lost and under sentence of death because they believed not in the

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The test as to how every man stands before God, the test, the only absolute test of whether or not a man has sin in his heart is when he is presented to him, and his reaction to it. Physicians now have tests to discover the presence of any disease germ in the body. They have a specific test for malaria, for typhoid fever, and they can test you to see to what foods you are allergic. So we are commanded to proclaim the Lord Jesus to a lost world. When we do this the disease of sin will show up. Here is a man who without this test, or under any other test may show up comparatively healthy in moral. But if he rejects Jesus as the Savior, it is because of sin in the heart which he is unwilling to give up.

If we know we have passed from death unto life, we know that a man is a sinner if he does not gladly receive the Lord Jesus. This is the sure test. But what this scripture teaches is not merely that you and I may know that a man is a sinner, but that he will himself discover it, realize it, see himself condemned, doomed, eternally lost. It is ours to bear witness of Jesus. And the Holy Spirit will also bear witness of him. Paul says, I Cor. 14:24-25, "But if all prophesy (speak with accompanying witness of the Spirit) and there come in one unbelieving or unlearned, he is convicted by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed."

—BR—

IN RESPECT OF RIGHTEOUSNESS

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Jesus said the Holy Spirit would convict the world not only in respect of sin, but also in respect of righteousness. These two things necessarily go together. That is to say there can be no such thing as sin if there is no such thing as righteousness. And there can be no appreciation of the heinousness, the sinfulness of sin unless there is an apprehension of the nature and necessity of righteousness. Uncleanliness can only be known by those who know what cleanness is. Only when one sees the Lord sitting on a throne high and lifted up, and hears the voices of seraphim crying Holy, Holy, Holy is the Lord, God Almighty, can he begin to say, "I am a man of unclean lips and I dwell in the midst of a people of unclean lips." All things are understood only by comparison and contrast. To be convicted in respect of sin, one must be convicted in respect of righteousness.

Jesus said the Holy Spirit would convict the world in respect of righteousness—"Because I go to the Father, and ye behold me no more." This passage is not easy of interpretation, and what is said here about it is said with diffidence. You may work it out for yourself. This is said with hope of helping to the better understanding of it.

Three times Jesus says "Because." A reason is given in each case why men are made aware of sin, of righteousness and of judgment. They are made aware of sin by the fact of their rejection of Jesus, "because they believe not on me." They are made aware, awake, alive to the reality and nature of righteousness by the fact that Jesus goes to the Father, and they will not see him again. How are these two facts related and connected? What has the truth concerning righteousness to do with the fact of his going to the Father?

We venture these suggestions. Men need to know that righteousness is a reality, and not merely an ideal. They need to know that it can be and is embodied in flesh and blood, in human life and conduct, that it is practicable in everyday relationships; that God expects men to live righteously. That he indeed requires it of them; that life is not what it was intended to be without it. He would show us that it is exemplified in Jesus; that he met the righteous requirements of God's holy law; that he is the only one who has ever done it, and that he has done it is

proved by his going to the Father. The fact that he found acceptance with God and was enthroned at his right hand establishes the fact of righteousness. It demonstrates the reality of righteousness and it forever sets the standard for righteousness. At Jesus' baptism and at his transfiguration the Father expressed his satisfaction with What Jesus had done. At his resurrection and ascension, he says, "Let all the angels of God worship him."

In Jesus is revealed God's standard of righteousness. Nothing short of this will satisfy God, will meet his requirements. What hope is there then for man, for any man. He is convicted of failure. He is hopeless of attaining in himself what God requires. He cries out in despair, "It is high as heaven, I cannot attain unto it."

The conviction of sin and the conviction of righteousness go together. There is no adequate conviction of sin until there is recognized this standard of righteousness in Jesus and we are brought face to face with the hopelessness of standing before God in our own. "What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the requirement of the law might be fulfilled in us who walk not after the flesh, but after the Spirit," Rom. 8:3-4.

—BR—

Associations meeting next week are: Deer Creek at Hollandale Oct. 9-10; Leflore at Itta Bena Oct. 10; Copiah at Sardis Church Oct. 11-12; Lauderdale at Macedonia Church Oct. 11-12; Lincoln at Holly Springs Church, Sontag, Oct. 11-12; Wayne at State Line Oct. 12; Leake at Mt. Carmel Church, Edinburg R. F. D., Oct. 12-13; Riverside at Lambert Oct. 12-13; Greene at McLain Oct. 13-14; Pontotoc at Pontotoc Oct. 12-13.

The Jasper County Association met with Louin Church Tuesday and Wednesday, Sept. 18, 19, with 17 of the eighteen churches represented by person or letter. Fourteen Sunday schools, seven B.T.U.'s and 12 W.M.S. were reported. B.T.U. membership 358, S. S. 993, W.M.S. gifts \$1,821.56, all local expense \$13,298.05, Co-op gift \$513.86, all Specials and missions \$2,263.66, property valued at \$51,850. Membership 2,282, baptisms 82. Had unusual interest, fine discussions, bountiful dinner. All churches save one had revivals this year, theirs coming later. Next meeting will be held with Pine Grove, rural church from Heidelberg, Sept. 17 and 18, 1940.—W. J. Shoemaker.

When the wind blows the faulty fruit on the tree is going to drop off. When some difficulty arises in the church or the denominational work, there are some who say, "I'm done; I'm going to quit." You have probably heard that when special efforts were made to enlarge our work, or to fortify some department of the work in an emergency. "I'm through!" Well, if you are that sort of a person, that's the sort of person you are. There is always a part of your peach crop, or apple crop, or pecan production or your cotton patch that drops off before the harvest. Some parasite got into it and it couldn't hang on. "In your steadfastness, ye shall win your lives." A quitter never gets to the goal, nor does a wormy peach come to maturity.

We grow indignantly and justly so against the Japanese who in the territory in China occupied by them are inducing the Chinese by the thousands to use opium. This is done for revenue, and to incapacitate the Chinese for the normal functions of life which require intelligence and vigorous health. It is a crime on a par with murder and rape. But how are we better than they if we license the sale of liquor to our people, to increase our revenues when we know that it reduces efficiency, destroys homes, incapacitates a man for many business positions, produces crimes, multiplies accidents, destroys property and life. The Japs haven't got anything on us. They do have sense enough to keep their own folks from using opium, though more than willing to make money out of selling it to the Chinese. This seems to be the second "opium war" in China.

AN APPEAL TO YOU

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We know that determined effort will be made to legalize the sale of hard liquor in the next session of the legislature. We believe our people do not want liquor legalized.

We must arouse our people, and get the strongest opposition possible.

We need funds, why not on Sunday, October 29, World Temperance Sunday, give the people through the Sunday Schools, an opportunity to make a contribution.—N. J. Jackson, Supt. Anti-Saloon League.

—BR—

Mr. E. R. Seitz, a member of the Junior Class in Mississippi College was last week licensed to preach by the church at Clinton. He is highly regarded by the faculty and student body.

Last Friday night we closed a revival with May's Creek Baptist Church, Alcorn County with 13 for baptism. This week I am with Mt. Moriah Church, Tishomingo County. Next week, I am to be with the Tishomingo Baptist Church in a revival. Pray for me.—E. D. Estes.

A writer in the Alabama Baptist says: "First admissions of alcoholics to our State Hospitals for the Insane have increased about 700% since the State Liquor Stores opened." This is the beginning, what shall the end be? And the reason given for licensing liquor sales in Alabama was to promote temperance. Somehow we make no protest when we read in Revelation, "All liars shall have their part in the lake which burneth with fire and brimstone." In dealing with the liquor business, you are dealing with the "father of lies."

We have heard the question asked several times lately whether the salaries of the 5000 Club workers are paid out of the Cooperative Program or out of the club receipts. We don't know. Have never had interest enough to ask. What difference does it make which pocket you take it out of? We are in to pay our debts, and we are going to pay them. The Convention Board makes its plans according to the wisdom given them. If they find one plan better than another, they can change it any year they please. The place to discuss that is in a board meeting. And the people to settle it are the board members. They are chosen by the Associations, and are subject to the instructions of the Associations. There are some people who are bothering themselves about where Cain got his wife, when they ought to be asking or answering the question, "What shall I do to be saved?"

The Editor arrived at Bolivar County Association just as the associational sermon was being preached by Pastor B. L. Mohon. His text was "No man careth for my soul", and the sermon was a strong appeal for soul winning. It was in line with the main business of the associations and churches. Pastor C. M. Day of Shaw is moderator and Pastor Logan of Duncan is clerk. The business of the association was kept right on time and every subject got an opportunity. Rev. E. G. Evans made the report on the Orphanage and turned the subject over to Rev. Bryan Simmons. Mrs. D. R. Bowen presented the work of the W.M.U. Mr. O. P. Gaut gave way to Rev. Joel Sturdivant who has just gone to Merigold, to speak on the 5000 Club. Mr. Bob Crosby turned the discussion of the Baptist Record over to the Editor. Mrs. W. S. Redden read the report on State Missions; Mr. W. B. Alexander reported on the Memphis Hospital. Dr. I. D. Eavenson modestly yielded his time on the Cooperative Program. The dinner prepared by the ladies of Duncan was an "elegant sufficiency." After the devotional by Pastor D. H. Barnhill of Rosedale, Mr. Percy Herring made a good talk on the proposed amendment to the state mortmain law. Dr. H. L. Cockerham and his daughter reported on Christian Education. The brethren were most kind to the Editor who spoke on "The Heart of A Missionary." We were sorry that going to another association caused us to miss the rest of the program.

SWEARING AND NOT CHANGING

The Fifteenth Psalm is said to be a description of a Citizen of Zion. In this description we find the statement, "He that sweareth to his own hurt and changeth not." Often such is hard to do; but God requires this of his citizens.

Some years ago Mississippi Baptists, through representatives assembled in convention, instructed certain of its leaders to float bonds in the interest of our colleges. With these instructions went our pledge to redeem the bonds and to pay the interest until they matured. This was done and, in the eyes of some, it is hurting to keep our pledge. Because we are having to sacrifice to meet our pledges, some are complaining, some are seeking to shift the responsibility and some are refusing to pay. Are these attitudes in harmony with the above named characteristic of a Citizen of Zion?

There are certain debts for which the Convention, as a whole, is not responsible; but the bonds and interest obligations were initiated by the Convention and therefore by all the churches represented in the Convention. If some churches were not represented by messengers that was the fault of such churches. If the messengers of some churches voted against the bond issues the obligation still stands because we agree that, in matters of policy, the majority shall rule.

The writer has always argued that the main burden of these obligations should be assumed by the leaders and, although it may be a bit presumptuous for him to class himself among the leaders, he is practicing what he preaches. But, rightly distributed, the obligations will not be burdensome to any.

We are Citizens of Zion and should seek to manifest the characteristics of such citizenship. We should seek to prove true to every pledge and especially those pledges we voluntarily assumed with the business world.

Floating these bonds was voluntary on our part; we got good money for the bonds and said money is serving its intended purpose in stabilizing Christian Education among Baptists in Mississippi.

Besides, for every two dollars secured through these bond issues another dollar came to us from other sources. Other monies may have been unwisely handled; but this money has been wisely invested according to the instructions of the Convention.

Brethren and Sisters, let's not complain nor seek to dodge the issue. Let's just buckle to it, and, although it hurts, stay by it until the task is complete. Prove ourselves Citizens of Zion in this matter and then be more careful lest we swear to our hurt again.

Yours for a clean slate,

Bryan Simmons.

—BR—

HOW FIRM THE ROAD

—O—

How firm the road we follow on,
How strong its base, its every hill;
How sure the way and safe each step,
For all who walk within His will.

How far its turns stretch out beyond
Our dreams of youth, our hopes of age;
No fears have they who in His steps
Do joyously His ways engage.

Today and endless days to be,
O'er hills and dale we follow on;
The way of truth is clear for all
Who walk by faith in God's own Son.

Follow His truth, sifted from lies,
His peace amid life's changing scenes;
His strong right hand, along life's road
Will lead us where heaven's glory gleams.

—Ernest O. Sellers,
The Baptist Bible Institute,
New Orleans, Louisiana.

—BR—

The Christian Index suggests a Pan American Baptist Alliance. All right brother Gilbert, but some of us have got to stay at home sometimes and attend to business.

AN INTERESTING AND PROFITABLE SURVEY

Ernest O. Sellers

—O—

The first comprehensive survey of Church Music in the churches of the Southern Baptist Convention has just been published in the Southern Baptist Hand Book of 1939. It is, so far as we are able to learn, the first survey of this character ever made by one of the major, larger, denominations. It should be studied by every pastor and music leader. Dr. E. P. Alldredge, of the Sunday School Board staff, has performed a wonderful piece of work in preparing this survey for which all ought to be grateful.

The Convention committee on Church Music prepared a questionnaire covering principally the following: Money spent for music leadership; types of music program, choirs, orchestra, quartets, use of anthems, young people's choirs, training schools for church musicians; value of instruments of all kinds, programs of services, printed orders, use of robes, provision of musical supplies and rooms for use of choirs; also lists of the most widely used hymns and gospel songs.

Manifestly it was too great and costly a task to go to every one of the 24,844 Southern Baptist Churches for all of this information. Dr. Alldredge adopted the so-called Gallup "sample" of approach. In each state three associations were selected, a distinctly urban one, a town and a county one, and also one distinct rural association. In all 1954 churches in fifty-one associations were circularized.

The first alarming discovery was that 60% of all churches reporting did not have a choir leader. 35% of the pastors do not live on the fields they serve and only 6% of the churches had any sort of a church secretary.

The returns tabulated represented every main geographical section also differing social and economic strata of society. One of the highlights showed that 52.22% of all Southern Baptist churches do not spend one penny upon church music. Of the total budgets for local expenses for urban churches, 496 did not spend anything while the other 2,061 spent an average of \$477 each, representing 7.1% of the total local expenses. In the rural group the average expenditure was \$27 per church, nearly one-half of which was for the purchase of song books. 4.8% of the rural churches have no music instrument of any sort. 1210 churches of the Convention have pipe or electric organs and there are reported over 80,000 pianos in use. The physical musical equipment represents 4.9% of the total valuation of all church property.

More than one-half of the churches use quartets, mixed and male, in their services. A large number (19%) report the use of Junior choirs, "truly prophetic of a better day of better church music among Southern Baptists." 25% of the churches make regular or frequent use of anthems.

The survey reveals a "desperate need of well trained choir leaders. In the 22,285 rural churches only about 300 had leaders who were to any extent trained. Many of these boasted of having had two weeks singing school experience only. In 2559 urban churches, only 56% of the music leaders had had any sort of training. Of these 100 were organists, and only 11.3% can rightfully be classified as trained leaders. "Fully 90% of the spiritual value of all public worship depends upon two officers, from whom in many cases, there is no provision for training in any way whatever."

The question at once arises, how much progress would the other departments of our church work have made, were they dependent upon leaders so lacking in training? The marvelous advancement in efficient leaders for the work of the Sunday school, Young People, W.M.U., in fact every department except that of music, is sufficient testimony as to the value of training. The importance of worship, the large amount of time devoted to some sort of musical expression and the impressive and expressive value of music should arouse the denomination to give some sort of help as a denomination and not

leave the matter to a few interested ones or to outside agencies.

Next week we will conclude, comparing rural and urban churches and give some of Dr. Alldredge's conclusions.

—BR—

Last week there was a meeting in Jackson of leaders in religious and benevolent work who are interested in amending the mortmain provision of the State Constitution so as to allow gifts to religious purposes. It was attended by representatives of several denominations. Among the Baptists present were the presidents of our colleges and other institutions.

What would you think of a budget for Mississippi Baptists of \$250,000 for 1940? Does that scare you? Why should it be thought a thing incredible that Mississippi Baptists should give an average of \$1.00 each for our work of missions, education and benevolence through the budget. But don't think it can be done by averages. It will be done when we give proportionately. A tenth of the income from all would change the whole missionary program.

The liquor business seems to be getting in its work in unexpected places. The U. S. Public Health Service acknowledges that deaths from alcoholism will be reported under some other name. The figures were climbing too high and too fast. Admittedly the number of deaths from alcoholism have risen 20% since prohibition went out. And alcohol is a contributory cause to many other deaths which are reported under diverse names.

Sunday the Editor went a good way to be with some old friends and to make new ones. He reached Murphy Creek Church after a drive of over 140 miles. This is one of the strongest country churches in Winston County. They have a brick church house and preaching twice a month by brother F. H. Miller. You may remember it was our first cold day and it had its effects on the congregation. Brother Barnhill is superintendent of the Sunday school and leads the singing, and does it well. Pastor Miller is here for his fourth year. We had the privilege of being with him and his hospitable wife for dinner. God has greatly blessed him in his children. We have seldom spoken to a more attentive congregation. They have one of the best consolidated schools in the county and it shows on them. The pastor is one of the teachers in the school. He sent one daughter to Mississippi Woman's College and now has a son in a Junior college. We had known him and his good wife when he was a student in Mississippi College, and it was a joy to see how they are doing such fruitful service. He says they will have the Baptist Record going to every family in the church, for he is going to "prime the pump," and one of the brethren will help him.

Tremont Temple, Boston, Mass.: On Easter Sunday some years ago, it was my pleasure to attend the morning service at this great church. Dr. Courtland Myers was pastor and he preached a great Christ honoring Gospel sermon. The church seats about 5,000, on this day standing room was at a premium and my sister (who was studying at Radcliffe College) and I, stood through the entire service and really enjoyed it. I noticed that the deacons in Prince Albert coats and striped trousers were seated on the pulpit back of the pastor, while he preached a very imposing spectacle. There were as I recall, 24 of the deacons present when the Southern Baptist Convention met in Birmingham a few years ago. Mrs. Burnett and I were talking with Dr. Whitcomb Brougher, who was then pastor of Tremont Temple. We knew him quite well when he was pastor at First Church, Chattanooga, for we lived in Murfreesboro at that time. Among other interesting things, he told us of a visit of Will Rogers to Tremont Temple just a short while before. Will Rogers was to speak to the congregation on Sunday night and when he arrived, Dr. Brougher escorted him to the pulpit and turning to his deacons said: "Will, these are my deacons"—as quick as a flash Will said—"I thought they was the grand jury."—J. Henry Burnett, in Alabama Baptist.

October 5, 1939

Pastor T. D. Brown had Dr. L. Q. Leavell preaching and E. Powell Lee singing in a meeting last week in Highland Church, Louisville, Ky. The Florida Baptist Witness reports Dr. J. Dean Brock of St. Petersburg improving, though seriously ill in the hospital.

Churches in Copiah and Lincoln Counties are being asked for special contributions to support Student Secretary at Copiah-Lincoln Junior College. There can hardly be better mission work than that done among students.

A Baptist deacon in Tennessee has offered to give fifty cents each on the subscriptions to the Baptist and Reflector of as many as 50 new subscribers from his association, five subscriptions from ten fourth-time churches. He writes: "I know of no other way according to my thinking that the same amount of money would give us near the same amount of missionary knowledge."

On June 18, at Strong Hope Church in Copiah County, was held the funeral service of Mrs. M. L. Barber, the last charter member of that church. She was eighty-six years of age. Mrs. Barber had been, until recent years when her health failed, one of the most faithful of the members of Strong Hope Church. Her friends and relatives who survive her are many. She will be missed.—Mark L. Lowrey.

Luther J. Holcomb, Nashville, Tenn., assisted by the Keys quadruplets, Oklahoma City, has just closed a special series of services at the First Baptist Church, Shreveport, La., Dr. M. E. Dodd, Pastor. Mr. Holcomb and the young ladies had special programs in all of the high schools in the city, and several of the civic clubs. They also had daily radio programs, along with two regular evangelistic services at the church each day.

The Brotherhood has asked that we all pray for peace on Laymen's Day. David said, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls and security within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee. For the sake of the house of Jehovah our God I will seek thy good." For the sake of our brethren in the lands of strife we should pray for peace.

In the territory occupied by the Hopi Indians, the missionaries have been forbidden to hold meetings on the mesa, says Herald of Holiness. Recently a Hopi leader told one of the Baptist men that they do not know what to do with their young men. "There is so much drinking among them that the Hopi leaders do not know how to control them." Maybe if Uncle Sam would put the "brakes" on liquor and release the "brakes" on missionary activity, there would be less trouble among the Hopis.—Ex.

Highway robbery was thought to be a sort of American institution. But Europe certainly has gone a long way ahead of us, by having a few men in high places to hold the gun at the head of nations and telling them to lie down flat or to fall in behind after delivering up their natural resources to the dictators. How shall this national brigandage be stopped? It is all right to say that the Christian religion is the solution of it all; but we still have jails and penitentiaries in Christian nations. And Sheriffs still hang a murderer occasionally. What shall be done with the man who murders by wholesale?

The meeting at the Galilee Baptist Church of Gloster, Miss., will begin October 15. The preaching will be done by Rev. E. M. Cox of Greenville, S. C., the youngest brother of the pastor. There are three brothers who are pastors of Baptist churches: Rev. E. K. Cox, pastor of the Galilee Church, Gloster; Rev. Eugene A. Cox, pastor of Calvary Church of Elizabethton, Tenn., and Rev. E. M. Cox who is pastor of the Judson Baptist Church, Greenville, S. C. He is the youngest of a large family, while the pastor at Galilee is the oldest of a large family. Their father was a Baptist preacher for a little more than 50 years. The brethren of the state are asked to pray that the church may have a gracious revival and that there may be a great work of salvation.—E. K. Cox.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: 1 Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

BIG LEVEL CHURCH (Lebanon Association)

Rev. Z. A. Polk is the pastor at Big Level and Rev. J. M. Edwards is one of his staunchest supporters. Both have felt the need of the Record and with good support from several members they have succeeded in getting the Record into 75% of the resident families.

Many others could assist their pastor as Brother Edwards and others have done. Why not?

Lebanon Association now has subscribers listed as follows: Macedonia Church 9; Petal Harvey 5; BROOKLYN 17; McLaurin 1; Calvary 7; HATTIESBURG FIRST 507; Hattiesburg Main Street 49; Hattiesburg 14; PROVIDENCE 34; RICHBURG 14; HATTIESBURG IMMANUEL 86; WIGGINS 101; Perkinson 5; Sumrall 6; Oral 1; LUMBERTON 82; New Hope 2; Hickory Grove 1; OLOH 9; BIG LEVEL 37.

ROUNDABOUT—Sunflower County

In the four months that Pastor Sledge has been at Roundabout there have been 22 additions. The B.T.U. has been organized and the attendance averages more than 100. The pastor hopes soon to have the E F Plan in operation.

Sunflower County subscribers are listed as follows: Indianola 11; SUNFLOWER 66; DOCKERY 15; BLAINE 18; Moorhead 15; FAIRVIEW 34; INVERNESS 71; DREW 95.

MADISON COUNTY ASSOCIATION

Madison County Association does its business in one day, but good planning and good attendance gets a lot done in one day.

Meeting at Flora they showed their appreciation of good work by re-electing brother Coleman Lane as Moderator and brother A. A. Burns as Clerk.

As always, Rev. C. Z. Holland preached a heart searching sermon. The reports were well prepared and the speeches were equally good.

Flora knows how to entertain any kind of gathering and were doers of their knowledge.

Subscribers listed in Madison County are as follows: CANTON FIRST 131; CENTER TERRACE 69; Canton R. F. D. 4; CAMDEN 12; FARMHAVEN 42; Flora 8; NEW HOPE 24; LULA CHURCH 26.

ALCORN COUNTY

Alcorn County is another county that has a two day association and if the first day was as good as the second day the people of Alcorn Association had a two day feast for the program of the morning of the second day included speeches by C. J. Olander, Bryan Simmons and A. L. Goodrich.

This association with brother E. E. Hooker as moderator is one association that does not say, "How short can you make it," but "Take as much time as you need."

Several pastors were present and State Evangelist E. D. Estes made a good presentation of the State work.

After telling how the E F Plan was helping churches in other associations as well as some in Alcorn Association, several pastors expressed the hope that they could soon get the E F Plan adopted.

Alcorn County subscribers are listed as follows: Shiloh 14; Corinth First 26; WEST CORINTH 63; Antioch 11; Rienzi 10; Kossuth 8; County Line 7; Union 1; Tishomingo Chapel 10; Kemp's Chapel 12; Jacinto 11; Lone Oak 1.

THE PROOF OF THE PUDDING IS IN—

West Corinth Church in Alcorn County began using the EVERY FAMILY Plan on December 1, 1938. At that time they had 5 Record subscribers. With the E F Plan they have 63.

Now note the following comparison between 1938 and 1939.

WEST CORINTH BAPTIST SUNDAY SCHOOL

	1938	1939
Enrollment	154	180
Average attendance	100	120

The church attendance has also largely increased. The E F Plan does pay.

AN HONEST CONFESSION

Brother A. L. Goodrich, Jackson, Miss.

Dear Sir and Brother:

Your letter did my heart good when I received your letter this morning. I read very carefully the EVERY FAMILY Plans submitted and I think they are just fine.

Someone has said, "An honest confession is good for the soul," and I acknowledge that I haven't had any part in enlarging the Record circulation on my field, but after receiving your letter today, I am going to try to do something about it in the future.

Thanking you for your very kind letter and for the plans submitted, I am,

Yours in His service.

Our Reply

Dear Brother—

You are not the only one who has overlooked "doing anything about it." Won't some other pastors—who have failed to "do anything about it" do what this brother has promised to do? It will help your people, your work and you, to have more of your people reading the Record.

MORE PROOF OF THE—

Sunday, July 16 was a great day at Van Winkle, Jackson. In spite of the extreme heat an upward trend was noticed in all departments. The Lord blessed our people with five conversions, and the Lord is answering by saving lost souls.—E. J. Blackford, Pastor.

Van Winkle has the EVERY FAMILY Plan. And has had it since its organization.

From July 9-14 I was with brother J. E. McCraw and Clarke-Venable Memorial Church at Decatur. God gave us a real Holy Ghost revival. There were five additions by letter and thirty-four by confession and baptism. Decatur has more than 50% of its families taking the Record.

Forrest: Four additions yesterday, four last Sunday, and three the Sunday before. In all eleven during July. These all came in the regular services. In the two years and eight months of the pastorate of Dr. A. B. Wood there have been 157 additions. This means a net gain in membership of 113. Forest has the E F Plan and has had it for 3 years.

The church at Hardy has had a good B.T.U. Recently they organized a W.M.S., a Brotherhood, and a Junior B.H.U. Revival meeting began July 16, with the services and dinner at the church.—Mrs. I. Gattis.

Hardy has the E F Plan.

WHEN MAY A REVIVAL BE EXPECTED?

1. When the wickedness of the wicked grieves and humbles and distresses Christians.
2. When Christians have a spirit of prayer for a revival.
3. When the preaching of pastors is directed to the upbuilding of Christians and the conversion of sinners, rather than giving of moral lectures and ethical discussions.
4. When Christians begin to confess their sins and short-comings to each other, and determine to do better.
5. When Christians are found willing to make the necessary sacrifices to attend the meetings and encourage and help others to attend.
6. When the church is willing for God to use the means at hand—preaching, singing, praying, soul-winning, personal work, etc.—to promote it.
7. When it is needed and the church is willing to pay the price necessary to bring it.—G. P. White.

It is about as unreasonable for a man to refuse to give to missions because he does not like some of the missionaries, or because he does not like the way it is done, as it is for a man to refuse to become a Christian because there are so many hypocrites in the churches.

VITALIZING THE COOPERATIVE PROGRAM

The writer of Ecclesiastes says: "To every thing there is a season, and a time to every purpose under the heaven." The seasons of the year give evidence of divine wisdom and providence. We do well to follow the divine leading in the planning of our work by seasons.

The Cooperative Program, Southern Baptists' plan for working together effectively, has a two-fold ultimate objective. First, attention is concentrated on the full-rounded scheme of denominational activities. Second, out of the interest thus engendered money is sought and raised for the support of all our denominational causes in proportion to their budget needs.

There is danger that the former of these objectives shall be over-stressed while the latter is virtually ignored. Where this is true the result is very much as if a farmer should expect an abundant crop in the fall without having prepared his ground in the winter, sowed his seed in the spring, and cultivated his crop in the summer. The greatest single reason in our Southern Baptist life for inadequate giving on the part of our people lies in the failure to make real and appealing the causes to which they are expected to give.

Successful money-raising without information, inspiration, interest and prayer is practically impossible. Thoughtful people simply do not give their hard-earned money to objects about which they know little and care less. A great missionary-hearted layman once said, "The reason why men are down on missions is because they are not up on missions." This principle applies to all our work—missions, education, benevolences. In almost any average church three-fourths of the members know next to nothing about our mission fields and their needs, our boards and their work, our schools and their contribution, our hospitals and orphanages and their services. How can we hope to enlist this unreached majority in worthy giving unless we create in them interest and enthusiasm through vital information?

Just as we have an allocation of percentages in the distribution of money collected for these causes, there should be an allocation of time for educational emphases. The simple and sensible plan for attaining this end is through "The Calendar of Denominational Activities." By order of the Southern Baptist Convention a committee charged with this responsibility has for some years functioned in the preparation of special programs, in securing articles for the various Baptist publications, and in promoting in every possible way denominational intelligence and interest concerning all our causes, both state and southwide.

This committee met in the office of Dr. J. B. Lawrence, Secretary of the Baptist Home Mission Board, on Tuesday, July 25, 1939. Plans were discussed and made, committees were appointed and revisions made of the existing "calendar" with a view to its improvement. The committee consists of T. L. Holcomb, Sunday School Board, Nashville, chairman; J. B. Lawrence, Home Mission Board, Atlanta; Charles E. Maddry, Foreign Mission Board, Richmond; T. J. Watts, Relief and Annuity Board, Texas; J. M. Price, Southwestern Seminary, Fort Worth; G. S. Dobbins, Southern Seminary, Louisville, Secretary. Associated with the committee are Hight C. Moore, Sunday School Board, Nashville; Joe W. Burton, Home Mission Board, Atlanta; R. S. Jones, Foreign Mission Board, Richmond.

Special request was made by the committee that Dr. J. E. Dillard, Director of Promotion of the Executive Committee of the Southern Baptist Convention, use all the resources of his office to promote the use of Home and Foreign and State Mission program materials in the largest possible number of Sunday schools, with emphasis on the educational value of the special days along with stress as usual on the special offerings. Dr. Dillard was further requested to cooperate with the various states and the several institutions in the promotion of all the ob-

jects of the calendar to the end that no cause be neglected.

The calendar proposed for 1940 is as follows:

First Quarter—January, February, March—January and February: The Baptist Hundred Thousand Club; Church Schools of Missions. March: Home and Foreign Missions Month; W. M. U. Week of Prayer for Home Missions; Missionary Day in the Sunday School; Training Union Study Course.

Second Quarter—April, May, June—April: Christian Literature Month; Sunday School Training Course. May: Hospital Day on Mother's Day. June: Christian Education Day.

Third Quarter—July, August, September—Relief and Annuity Board and Ministerial Education. July: Baptist Bible Institute. August: Southwestern Baptist Theological Seminary. September: Southern Baptist Theological Seminary, W. M. U. Training School; W. M. U. Season of Prayer for State Missions; Training Union Study Course.

Fourth Quarter—October, November, December—October: State Mission Month; W. M. U. Week of Prayer; Laymen's Day; State Mission Day in Sunday School; Sunday School Training Course. November: State Papers; Orphanage Day on Thanksgiving; Every-Member Canvass begins. December: W. M. U. Week of Prayer for Foreign Missions; Every-Member Canvass completed.

(It is suggested that an offering for the Relief and Annuity Board be taken at a communion service at least once a year.)

T. L. Holcomb, Chairman
G. S. Dobbins, Secretary.

—BR—

PASTORAL PROBLEMS—"OPPOSITE SUGGESTIONS"

By Norman W. Cox

—O—

Every pastor finds himself frequently on the spot because members of his church are urging him to go in opposite directions. Here is an illustration of what I mean. About three years ago I sent out a questionnaire to three hundred of the outstanding men in the city of Huntington, where I ministered then, asking them to write me why they did, or did not, go to church. Nearly two hundred replied. Among other reasons, quite a few stated that they attended or did not attend church for exactly opposite causes.

We always have some folks who are very eager for us to play the role of moral or spiritual deputy sheriff or policeman, while there are others who will despise us if we enter vigorously into matters that have to do with civic righteousness. Some want us to major on preaching and others to give primary emphasis to visiting. Some of our folks want sermons that soothe, and others sermons that scorch, the other fellow. Within the same week more than once, I have had members of my church in one place or another to urge me to take a course that would be exactly opposite to the line that other members were urging me to follow.

What is the preacher to do under these circumstances? Whenever he tries to please the people and carry out every suggestion that he receives, he is sunk. The only thing for us to do is to be as tactful as we can in not raising unnecessary issues and grief and in evading useless controversies, and first of all to try to please the Lord.

We are fundamentally answerable to Christ. He only is our captain. I have never for one moment thought of myself as being under any obligation whatsoever to put into effect the ideas of the people who constitute the membership of the church which I happened to be serving. The Bible is the preacher's book of instruction, and the Lord Jesus Christ should be his supreme authority. If we please him, we shall have the richest satisfaction, and the work will be blessed. We receive much good counsel from our brethren. There comes to us many excellent suggestions which we greatly appreciate. Always, however, there is but one to chart our course, and he is Christ our Lord.

BAPTISTS AND THE NATIONAL CRISIS

Rufus W. Weaver

—O—

Great anxiety prevails in Washington. The Baptist Ministers' Conference has appealed to the Congress to hold a joint session next Sunday afternoon in which, led by the chaplain of the Senate and the chaplain of the House, divine guidance will be sought in our present national crisis. The ministers of the city, representing all faiths, are calling their people to prayer. It is hoped that in every church throughout the nation, the congregations that gather next Sunday, Oct. 1st, shall seek to know the will of God.

It is feared that, during this European war, little can be done in protecting further the rights of our Baptist brethren in the lands where their efforts have been restricted by governmental action. The last decree, proclaimed by the Roumanian government in July, is a marked improvement upon the one which the Baptists of the world sought to annul. It has been described by one of our representatives in Roumania as "A clever piece of work ostensibly designed to appease the public abroad and at the same time effectively throttle the further growth of Baptist people in this land." Our missionary, Rev. Wm. E. Craighead and his wife, now in Bucovina, are within the section of Roumania into which thousands of the Poles have fled.

The Department of State, whose activities have been increased enormously by the world crisis, continues its active efforts for the protection of the rights of our missionaries. It is probable that most of the Baptist men have been mobilized by the Roumanian government, and this includes all their pastors within military age. No news has reached us regarding our Baptist brethren in Poland. The outlook for the preservation of religious liberty grows darker day by day. Baptists need to be greatly re-invigorated through a revival of devotion to the principles for which our fathers suffered and died.

As one surveys the situation, he turns to the book of Job to find vividly portrayed the world's unhappy state. Describing the almightiness of God, the inspired writer says, "He increaseth the nations and he destroyeth them; he enlargeth the nations and he leadeth them captive. He taketh away understanding from the chiefs of the peoples and causes them to wander in a wilderness where there is no way. They grope in the dark without light and he maketh them to stagger like a drunken man." In an hour like this, everyone of us is called upon to sacrifice in order that righteousness may prevail. For us Baptists, this means a new dedication to the furthering of religious liberty, increased zeal in the preaching of the Gospel, and a closer cooperation with all who hold to our principles in the establishment of the Kingdom of God on earth.

—BR—

Leonardi Bianchi, Professor of Nervous and Mental Diseases in the Royal University of Naples, recently said: "An alcoholic mother gives to the world either a prostitute or a delinquent, when she does not give an epileptic, an idiot, or a lunatic."—Ex.

Madison County Association has only ten churches, but they showed up at the annual meeting at Flora last week, and were well taken care of, and did a good day's work. It seemed that every pastor was there; we counted about ten and there was an unusual attendance of visiting preachers. The number of baptisms for the year was 99 as compared with the year before. There were 100 more additions to the churches than the year before; and the contributions were one-third better. The Executive Committee was authorized to look after the neglected places in the county, providing a missionary if the contributions warrant it. We were there for the afternoon session only, but heard discussion of half a dozen topics. Mr. Coleman Lane was re-elected moderator and Mr. Burns clerk. Dr. W. E. Holcomb spoke on Christian Education and told of the progress in endowment campaign. A committee was appointed to present the Madison County members of the Legislature a protest against any law favoring the licensing of liquor.

Miss

"LOVE

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Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place."—2 Chronicles 7:14-15.

This is great living for the Christian—Worship, John 4:32; Service, Ephesians 2:10; Giving, Acts 20:35. In reading the Bible through and the New Testament repeatedly, we failed to note any instance where God the Father placed His approval upon any life where the last named spiritual exercise is mentioned, save where the individual brought somewhere between 10% and 100% into the service of the Lord. Do you recall an exception?

The greatest rebellion against God we know is possibly that group of church members, knowing God's will in this particular, deliberately refusing to perform that will.

We know many are eager, with us, to get results on "Come Ye Apart Week." As soon as a compilation is possible we will pass totals in baptisms, additions and receipts along to you.

Parents, do you want a good book for your child, conservatively priced? Order "The World Friendship Room" from Baptist Book Store. Price, 35c. "A collection of stories for children under nine years of age furnished by Christian leaders serving in the several European countries in which the Southern Baptist Foreign Mission Board is engaged in work. Three children transform their commonplace room into a fascinating World Friendship Room. There, with many countries represented by flags, pictures, curios, toys, and handicraft, the children spend thrilling moments while Grandmother Missionary tells them true stories of the European countries in which she has lived."

SUPPLEMENTARY

- When was the Five Thousand Club launched?
A. Early in 1936.
- What is the present bonded indebtedness of the State Convention (All in the interest of Christian Education)?
A. \$535,000.00 (1939). The figure stood at \$642,200.63 (1933) and has been decreased each year through 1937 when it was \$472,000 in amount. In 1938 it was raised by the vote of the Convention to \$545,000.00.
- How many members have been secured?
A. Approximately 4,000 theoretically, but the equivalent of only 2,667 full memberships, actually paid the peak year—1937. Receipts are as follows:

1936	\$20,366.57
1937	32,319.86
1938	23,991.35
1939	9,826.48*
	\$86,504.26**

*Seven months.

**Grand Total 5M Club receipts.

The annual goal is \$60,000.00 through the Five Thousand Club.

- What agencies and institutions incurred the present debts of the State Convention?
A. The four colleges owned by Mississippi Baptists.
- Do the receipts from the Five Thousand Club go to pay the principal or the interest of the State Convention?
A. Both principal and interest—Baptists owe both.
- What per capita indebtedness does the above figure represent?
A. There are 272,281 Mississippi Baptists. Dividing that figure into the \$535,000.00 bonded indebtedness total you find the Mis-

issippi Baptists bonded indebtedness to be approximately \$2.00 per capita. Baptists are increasing, the indebtedness is decreasing. We seek 5,000 Mississippi Baptists for this purpose out of 272,281. It is to our shame Mississippi Baptists have failed the Cause of Christ here!

God Almighty in another day said, "I sought for a man—but I found none." Ezekiel 22:30.

- Should we secure 10,000 active members of the Five Thousand Club how long would it take us to pay this debt?

A. Five years—with the added receipts from the Cooperative Program.

Note—Southern Baptists expect to be out of debt in five years. Why not Mississippi Baptists at the same time?

'For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.' Luke 14:28-30.

Jesus had Mississippi Baptists in mind! Let us finish that which we began!"

V

Do you want to know the most pressing needs financially now in helping all our Mississippi Baptist work the remainder of the year?

First, contribute generously to the Cooperative Program. In doing this you will be supporting State Missions, Christian Education, the Orphanage, Ministerial Education and the Hospital. In addition, you will be supporting other causes as Foreign and Home Missions, the Seminaries, etc. You will be supporting the actual preaching of the Gospel at home and around the world, and many other ministries. You will be giving the Gospel to white men, red men, yellow men, and black men—including women and children in each instance.

What did Jesus put first, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15; Luke 24:46-49; John 17:18; Matt. 28:16-20; Acts 1:8-9; Romans 10:11-16. The scriptures set forth the primary emphasis for us.

Second, contribute to the Five Thousand Club that Mississippi Baptists may meet obligations and remain honest in the sight of God and men. Send your \$1.00 a month; \$12.00 a year on in. If you need envelopes, write this office.

VI

We have heard statements and mis-statements all over Mississippi about votes necessary to repeal the Mortmain Act. We knew where we could find out about it. The following letter is self-explanatory: "Dear Scotchie: I have your letter of September 9th, 1939, in which you inquire: 'Does it take the vote of two-thirds of those voting to repeal the Mortmain Act, or does it take two-thirds of the qualified voters in Mississippi voting to repeal it?'"

I advise that under Section 273 of the Constitution of 1890, in order to repeal the Mortmain Act a majority of those voting in that election must vote to repeal it. If there are one hundred thousand voters voting in that election a majority of that number must vote to repeal the act if it is to be repealed. You can readily see that if a man votes in that election and fails to vote either way on the Mortmain Act, his action in refusing to vote is against the repeal of the act.

I trust this gives you the information desired.

Yours very truly,

Greek L. Rice, Atty. General."

VII

The Handbook, by Allredge, shows gains in nearly all items in Mississippi Baptist work. The first figure is for last year. The figure in parenthesis is for the year before.

Associations, 75 (75); churches, 1,552 (1,540); ministers, 1,053 (1,040); Baptisms, 13,393 (10,128); church members, 272,281 (265,812); Sunday schools, 1,371 (1,351); Sunday school enrollment, 143,761 (136,781); Baptist Training Union, 700 (549); B.Y.P.U.'s and B.A.U.'s, 2,244 (2,085); total B.T.U. enrollment, 43,411 (43,854);

W.M.U. organizations, 2,014 (1,863); W.M.U. contributions, \$122,196.86 (\$123,225.12); church houses, 1,483 (1,459); pastor's homes, 226 (225); valuation all church property, \$8,821,347.00 (\$8,794,998.00); gifts to all local church expenses, \$1,241,324.96 (\$1,129,545.37); gifts to all missions and benevolences, \$243,478.99 (\$238,919.18); total gifts to all purposes, \$1,484,803.95 (\$1,368,464.55).

VIII

The Calendar of Denominational Activities will be a growing and changing instrument. Please write The Baptist Orphanage along with Hospitals on Mother's Day.

Then write in Fellowship offering under April and October. Thanks.

BR

THE PROPOSED MINISTERS' RETIREMENT PLAN

—O—

Several things might be said about the Ministers' Retirement Plan to be submitted to the Mississippi Baptist State Convention at its next meeting.

- The Scriptures provide that those who preach the Gospel shall live of the Gospel. I Cor. 9:14.
- This plan gives the churches an opportunity, together with the preacher, to make the provision for the preacher's retirement.
- A number of states where this plan is in operation show that it is feasible and effective.
- It does not seek the retirement of any minister as long as he has a support and does not wish to retire.
- It does not take the place of life insurance which is to care for his family after he is gone, but seeks to provide for him and his family when the days of service are past, and he is still living.
- This plan provides security both for the preacher and the church—the church does not have an old, helpless preacher on its hands, and the preacher is cared for.
- If anyone has a better plan, it would be well to let the committee have it.

—Geo. P. White.

BR

DOING THINGS WITH THE FIVE THOUSAND CLUB

J. W. F.

—O—

The Five Thousand Club is the club Mississippi Baptists are using to whip out and wipe out their debts. This is the best weapon Mississippi Baptists have ever used on their debt. This club will do the work.

This club in a way is like the Garden Clubs, which have meant so much to our church lawns. The Garden Clubs grow flowers on our lawns, while this Five Thousand Club will knock the heart of our debts out, and flowers will grow again in the hearts of all Mississippi.

The Five Thousand Club is an honor club, composed of Mississippi Baptists who have joined hearts and hands, and declared war to the finish, on our debts. Is there a Five Thousand Club in your church? If not why not organize now?

We wish to thank the pastors and deacons for their interest in the Five Thousand Club. We are looking to see which church will first claim the honor of having its pastor and every deacon as members of the Five Thousand Club. Fifth Avenue Church in Hattiesburg is seeking this honor first. Will they be first?

If you are not a member of the Five Thousand Club, become a member in your church. Start a charter membership in your church. Think of it. Five thousand Baptists joining hands and hearts, with one dollar per month over and above our regular contribution to pay on our debts. Join now! "Let us make our offering in proportion to our income, before the Lord makes our income in proportion to our offering."

BR

There have been ten additions to the Water Valley Church in the past two Sundays. Good congregations and a fine spirit are in evidence. Pastor W. C. Howard says the prayer meeting attendance stays around and above 100.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

CHURCH NIGHT OF STEWARDSHIP

The plan for Stewardship Education of our Young People has two very definite purposes:

1. Every member participation
2. Continuous study of this all important subject.

Literature has been prepared that carries suggestions for each organization—"Sunbeam Plans for Stewardship," "Ask Me Another about Tithing" for Juniors and then a general leaflet, "Plans for Education of our Young People," which embodies plans for the Intermediates and Young Woman's Auxiliary. Then the magazine, "World Comrades" and "The Window of Y. W. A." carry special stewardship articles, stories or playlets each month. Then once each quarter there is a stewardship program in the magazines. The study is outlined and planned to continue throughout the year and so that every member will participate in the study.

The climax of the year's study should be an "Annual Church Night of Stewardship."

Annual Church Night Program

It will be a wise plan to tell the young people at the very beginning, of this plan for all the church to come together to listen to a program which they will present. This will help them to want to be ready, not just to "show off," but to help everyone know what they have learned about handling God's money. Stewardship chairman and young people's director will plan long in advance with the pastor for the time of this church stewardship night. It will be splendid to have it just prior to the Every Member Canvass. There may be a church supper before the program hour.

Let the young people make attractive program folders. The tithing seals may be used on them (price 40c a hundred from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.). Y.W.A.'s can cut the stencils, Intermediate R.A.'s can run the mimeograph and trim the pages, while G.A.'s fix them into folders and so on. Put the Honor Rolls on display. Have the placards indicated in leaflet "Missions Wait on Stewardship" by Mrs. Carter Wright, Southwide Stewardship Chairman (leaflet distributed free through state W.M.U. headquarters) made by Intermediate R.A.'s and on display. Arrange the posters, charts, scrapbooks, where they can be seen before and after the program. Let each member of every organization feel he has done something toward the success of the night. Give much publicity by poster and personal invitation so that all the congregation is present to see and hear and learn.

When the Sunbeams selected to quote the verses come forward let all the Sunbeams help, for this is the Sunbeam Band teaching Stewardship. All may march forward, those who will not recite, carrying letters which spell "Tithes and Offerings" standing as a background for the Sunbeams who speak, those who do recite carrying Bibles. If your Sunbeam Band membership is small, "Stewards" or "Stewardship" make take the place of the longer wording. One Sunbeam, the president, may explain that the Sunbeams have learned these verses and some will tell them to all in the audience so that they may know them too. After the verses have been quoted in turn the Sunbeams march off, singing Sunbeam song if desired. The Juniors may all stand and sing a tither's song such as Are You a Tither? Then the president of the Junior R.A. or Junior G.A. will explain that.....have learned all the verses and statements and have selected two, one from each organization to give this helpful series of questions and answers.

Similarly the Intermediates will present what

they decide on out of their study, in talk, in dramatization, in chart displayed; so will the Y.W.A.'s, working out a complete delightfully informing evening's program. In the W.M.U. Year Book for 1939, page 108, you will find a list of playlets if such is desired. Tithing and Stewardship songs will be sung throughout the evening. At the close Stewardship Covenant cards may be passed out if this is thought wise by the pastor, he making brief remarks on the subject of the evening's program.

Local Stewardship Chairman and Young People's Director

Study of the plans shows that stewardship chairman and young people's director will have much to do in promoting these plans. In societies where circles foster the young people's organizations the member of the Stewardship Committee from the fostering circle may serve as Stewardship Adviser, helping the general Stewardship Chairman, in that organization especially. Where the circle plan is not followed, the Stewardship Chairman of W.M.S. may appoint a different member of the Stewardship Committee to serve as Stewardship Adviser to each organization. Make necessary Honor Rolls, see that materials are at hand, encourage each organization, perfect plans for church stewardship night, report to associational stewardship chairman and young people's leader.

SUGGESTIONS FOR THE ORGANIZATIONS For Sunbeam Band Members

Into the heart of the child, God's Word must go. A selection of Scripture verses on the subject of Stewardship of Possessions has been carefully made. This leaflet is distributed through your state W.M.U. headquarters. How many Sunbeams have you? You will need that many of the leaflets. Write for them.

The stewardship chairman and young people's director will prepare an Honor Roll as attractively as possible and place on it the name of each child who learns these Scriptures. Have recitation of them frequently to keep them in the memory. When 75% of your Sunbeams have learned well the verses, report to your associational stewardship chairman or young people's leader so that she may say to the Sunbeam Band, "Well done." On church night all the Sunbeams who have learned the verses will take some part.

For Junior G.A. and R.A. Members

Juniors are always pleased to memorize Scriptures and statements. Ask Me Another about Tithing also distributed through your state headquarters has been prepared for Junior G.A.'s and Junior R.A.'s. An attractive Honor Roll should be provided by stewardship chairman and young people's director for the Girls' Auxiliary and for the Royal Ambassador Chapter. These can be very neatly and cleverly done in the organization colors, ready for names to be added as Juniors can give meaningfully all the Ask Me Another answers. When 75% of the membership in entire organization has learned all the answers, report this to association stewardship chairman and she will send a letter of commendation or some evidence of her approval of this fine work done.

For Intermediate Girls' Auxiliary and Royal Ambassador Members

Boys and girls in R.A. and G.A. in their teens will enjoy the plans for Tithing Investigations. They will memorize Scripture verses in connection with working out their inquiries. Divide the organizations into small working groups of five or six, let them select which of the sub-topics they will study together. Adults (young people's

director, stewardship chairman, counselor) will be sure that books and leaflets and articles which will be sources for their information are at hand. For their study the different groups will develop essays, talks, dialogues, posters, scrapbooks, reporting progress to other groups at their organization meetings.

Intermediate G.A.'s will study

Faithful Stewardship of Possessions

What is a steward?
What is the tithe? How did tithing start?
Who can be called a tither?
Is a tither a faithful steward? What about the 9/10?

Plan a conversation convincingly explaining tithing to another girl.

Find stories of tithers pictured in God's Word.
Find stories of faithful stewards in God's Word.

Find similar stories of people in modern life.
Intermediate R.A.'s will study

Money and Missions

What is money for?
How much do I cost? (Average amount of money spent on you in a year).
Why should I study about tithing and stewardship?

What is tithing? How can I be a good steward?
What did Jesus teach about money?
What did Paul teach about money?
How can I tithe?
How does money help missions?
Make a chart showing the distribution of money through your church treasury.

Biographical sketches of three modern outstanding stewards as Alpheus Hardy, Robert Dollar.

The quarterly stewardship program in World Comrades will be helpful in the work of the groups on these subjects and young people like to hunt up their own material when properly stimulated by genuine interest. For church night one from each group can give very briefly the essence of their discoveries and all the auxiliary or chapter can sing or take some part in the service, at which posters and scrapbooks are all exhibited.

For Young Woman's Auxiliary Members

After the quarterly stewardship programs thoughts should be so quickened that different Y.W.A.'s will volunteer to work up six minute talks on some of the following subjects. The talks will be given at regular Y.W.A. meetings, or as called on by stewardship chairman for this occasion or that—Sunday school desiring a short talk, W.M.U. or associational meetings, etc. After the Mission Study Course based on one of the approved stewardship books, interest should develop to point of making posters or scrapbooks on stewardship of tithes and offerings; others may write stewardship poems or songs, or playlets.

Topics for Tithing Talks

Why I am a Tither.
God's Plan about Our Money.
In Partnership with God.
Robbing God Means Robbing Myself.
The Truth about Tithing.
For the church night, a Y.W.A. poem may be recited, a new song sung, the posters and scrapbooks displayed and one Y.W.A. be chosen to give her talk before the whole congregation, or let the Y.W.A.'s present a good playlet or tableau, according to what Intermediate G.A. and R.A. plans are. See Stewardship Etching, price 5c, from W.M.U. Literature Dept., 1111 Comer Bldg., (Continued on Page 16)

Thursday, October 5, 1939

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Lesson

By Hight C. Moore

Lesson for October 8, 1939
THE FORERUNNER OF THE
KING

Read Matt. 3—Study Matt. 3:1-17

At thirty years of age Jesus en-
tered upon his public life, heralded
by John the Baptist and identified
by his baptism in the River Jordan.The ministry of the Baptist
(verses 1-12) pointed directly to
Jesus as the Messiah. It called the
people to repentance. It announced
the reign of Messiah. It was evi-
dent fulfillment of prophecy. It drew
the multitudes out of the cities into
the country. It leveled lightnings
of woe at the hypocrites of the
hour. It heralded the approach of
One who would baptize in the Holy
Spirit and in fire—the cleansing,
conquering, consummating Christ.The Baptism of Jesus (verses 13-
17) revealed to John, and through
him to the world, Jesus as the Mes-
siah. From Nazareth to the lower
Jordan came Jesus and called up-
on John to baptize him. Perhaps
they had never seen each other be-
fore, but John shrank from bap-
tizing one who needed no repent-
ance. But "to fulfill all righteous-
ness" the ceremony took place. Father,
Son, and Holy Spirit were mani-
fest in that holy hour. And John
knew that Jesus was the Christ.John heralded Jesus. Note: (1)
The Promise. The forerunner was
forecast: Herald of the Messiah,
preparing the way for his advent;
a voice in the wilderness calling
the people to smooth and straighten
a highway for the coming of the
king. (2) The Preparation. The
voice of the forerunner was fraught
with a single message heralding the
approach of the Lord and calling
upon the people to make ready for
his advent as primitive countries
made new highways for the con-
venience of their visiting monarch.
There were gulches to fill up, treesand rocks to be removed, mudholes
to be drained, ravines and rivers
to be bridged, curves and grades
to be eliminated, conveniences to
be provided, and protection to be
assured. The people themselves
must be ready and help make ready
for their King. (3) The Person.
John, who bore a name common
after the Maccabean period, was the
son of pious parents, Zacharias, the
priest, and his wife, Elizabeth. He
was a kinsman of Jesus and only
six months older. He was a Nazirite
and lived up to the name. He spent
his youth in the hill country of
Judea. Naturally he fulfilled his
ministry in the uninhabited or
sparsely settled portions of the
country. His personal appearance
fitted his surroundings and his mis-
sion. He was clothed with rough
but durable cloth made of camel's
hair. The loose garment was held in
place by a leathern girdle about the
waist. His food consisted of locusts
(insects like grasshoppers) which
were classed as clean by Levitical
law, and honey which wild bees de-
posited in rock clefts and hollow
trees. He was the New Testament
Elijah. (4) The Proclamation. The
forerunner called not only for repen-
tance with its turning away
from sin, but also for faith in the
approaching Messiah. He sternly re-
buked the hypocrites who claimed
salvation because they were child-
ren of Abraham. Around him flock-
ed the people from every part of
Jerusalem. Under the spell of his
burning words, multitudes were con-
victed of their sins which they con-
fessed and thereupon were baptized.
(5) The Position. Was John a
mighty man? He declared that the
Messiah was far mightier than he
and that, in fact, he was unworthy
to stoop down as a menial and un-
fasten the sandal thongs upon the
feet of the King. Moreover, John
asserted that his baptism which had
so startled the country was but a
faint symbol of that spiritual cleans-
ing which the Christ should ac-
complish by baptism into the Holy
Spirit.John Baptized Jesus. Note: (1)
The Arrival. John was thirty years
of age and had lived in obscurity at
Nazareth in Galilee since his in-
fancy. It was now perhaps January
27 A. D. John was at the height of
his fame. After a journey afoot of
about sixty miles Jesus appeared
at the fords of the Jordan near
Jericho and presented himself for
baptism. (2) The Authority. At once
John shrank from baptizing One
whom he realized was in no need
of his baptism of repentance. In-
deed, conscious of his own sinful-
ness, he felt that he should rather
be baptized by his Guileless Com-
panion. But Jesus in calm auth-
oritative voice which the Baptist
dared not disregard called for bap-
tism in order that they both might
complete every kind of righteous-
ness required of them. Baptism
identified Jesus to John and en-
dorsed John as his forerunner; it
placed Jesus visibly in the ranks of
the true Israel; it made him a shin-
ing example for all his followers,
who should, in their baptism, con-
fess him before men; and it was a
fitting introduction with its attend-
ant circumstances, to his appear-
ance and proclamation as the Mes-siah. (3) The Approval. After John
had most solemnly baptized Jesus
and as the two were emerging from
the river, the rent heavens dis-
closed a sight and sound visible and
audible to Jesus and John, but prob-
ably to no others. They saw the
Spirit descend upon Jesus in the
form and manner of a dove. They
heard the voice of the Father
identifying Jesus as Son and ap-
proving him as Savior.

Prepare the Way for Christ Today

(1) Accept the Christ of Prophecy.
"This is he that was spoken of by
the Prophet Esaias." The smoking
altar-fires of old anticipated the
rising of the Sun of Righteousness.
The most radiant outlook of the
ancient seers forecast afar the com-
ing of the Lord. The brightest pages
of the prophets announced his com-
ing and described his mission.(2) Declare the Christ of History.
"John the Baptist—The voice of one
crying." The prophets could pre-
dict and the Baptist could herald,
and the people could prepare the
way for the coming King. And to-
day messengers can go before his
face like John crying out his gospel,
cutting down dead trees, casting up
broken highways, and making ready
for his reign.(3) Call for Repentance Toward
Christ. "Repent ye—bring forth
therefore fruits meet for repent-
ance." God still delights to use that
marvelous instrument, the human
voice, in the spread of his cause.
But only the consecrated voice carry-
ing the gospel message can ever
bless the world. Men should know
that to have their sins remitted
they must repent and that having
repented they ought to be baptized
in obedience to the Lord.(4) Magnify the Mercy and Might
of Christ. "He that cometh after
me is mightier than I." John was
great and now on the apex of his
greatness. Jesus himself declared
that no mother's son ever surpassed
the Baptist. And yet without "in-
feriority complex" but in correct
appraisal he magnified the Messiah.
Let the people look to the Mon-
arch who was on the way to them
and not to the menial who was even
now running before him.(5) Proclaim Spiritual Rebirth
Through Christ. "He shall baptize
you with the Holy Ghost, and with
fire." The baptism of John had its
rightful place as Christian baptism
does to this day. But baptism does
not save. John baptized none ex-
cept those who believed in the com-
ing Messiah and repented of their
sins. Jesus alone can save. And
the spiritual baptism which he ac-
complished in the Holy Spirit pro-
duces the new life.(6) Urge the Baptized Life in
Christ. "Then cometh Jesus—to be
baptized." He did not need to re-
pent, for he had committed no sin.
He did not need to profess faith in
the Messiah, for he was himself the
Messiah. And yet he walked six-
ty miles to be baptized. If we ac-
cept Jesus we ought to follow him.(7) Recognize Christ in the
Triune God. "Jesus—the Spirit of
God—a voice from heaven." To the
recognition of Jesus as the Messiah
as given by the great baptizer and
by the Holy Spirit who descended
in dove-like form upon him there
was added the voice of the Fatherwhich rang down from the heavens.
"Truly this was the Son of God."

Gold In the Golden Text

Prepare ye the way of the Lord,
make his paths straight. Matthew
3:3.The saving Lord, forecast by the
ancient prophets and fulfilled in the
days of John, comes to us offering
salvation and service under him.The ready way, now as in the
days of old, must be prepared for
him or he will not come to us. He
requires voluntary service. He en-
ters the open heart and takes pos-
session of the yielded will.The straight paths of righteous-
ness must be cast up in place of
the crooked trails of wrong. The
devious path dips downward to de-
struction; but straight is the path
of the King and it leads direct into
his everlasting kingdom.

—BR—

PROGRESS IN SOOCHOW

—O—

Soochow, China—(F. M. B.)—
We have been having some glorious
times in old Soochow. Two weeks
ago more than fifty were baptized
into the Zia Nga Zion Church, more
than twelve coming from the Good
Will Center. Last Sunday thirty-
seven were baptized into the Bing
Hwo Jao Church. We are rejoicing
over the appointment of Miss Mary
Lucile Saunders to Soochow. We
are going to begin the building
program at the Good Will Center
this summer. The devil delayed us
by the war, but with this unusual
exchange it will cost much less than
before the war. The devil can hin-
der, but he cannot stop the work
of God.—H. H. McMillan.

—BR—

CLARKE COLLEGE

K. Miley, Director of Publicity

—O—

Five new council members were
elected by the Baptist Student Un-
ion of Clarke Memorial College at
a recent meeting of the general
organization. All of the new coun-
cil members are from the Fresh-
man class.New members are: Co-Devotional
Vice President, Vera Mae Wells of
Citronelle, Ala.; Social Vice Presi-
dent, Eddie Mae Cook of Zwolle,
La.; Secretary, Irene Polk of Oak-
vale, Miss.; Treasurer, Erin James
of Newton, Miss.; and Baptist Stu-
dent Salesman, Elizabeth Miller of
Mobile, Ala.The initial social activity of this
group was a welcome social the
past week-end, honoring the new
students on the campus. Using the
"Kid Party" idea, dolls, stick-
horses and other childhood forms
of entertainment were in evidence
during the evening. About 100 per-
sons attended the affair.666 relieves
miserly of
Colds
fast!
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stores. Ask for large size with dropper.
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NO STATUE OF LIBERTY

Lucien Yates

In casting about for things I would like to bring home as souvenirs of our trip to Palestine and Syria at the top of the list was one oriental rug. After some pursuit in Damascus and Beirut, Syria during our free hours, finally a small inexpensive one was found and off I went with one more bundle to carry. When we went on board ship to be carried back across the Mediterranean all that was hanging to my arms was a Frances Denny cosmetic bag, one pocket book, one movie camera, one suitcase and a parcel containing this rug. We had smooth sailing until we reached the shore and went into the Customs, when they began to scrutinize aforesaid package. It was opened and a careful examination made. The verdict given was that a payment of \$5.00 must be made, almost the price of the rug, as insurance that I would not try to sell it in that country. If I broke the seal they put on it good-bye to my \$5.00. Our guide, who was to carry us over the city, tried to protest that we would be in Italy only a week and had several cities to visit; but what did they do but tell him to hush or go to jail. He hushed. One of our party said: "We wouldn't stand for that in our country," to which he replied: "Yes, but lady in this country we have no Statue of Liberty. Our rights have all been taken away."

How true we found this was in most of the countries we visited. Liberty is as scarce as hot biscuits outside of America and many people have never had a taste of either. The British seem to be as democratic as we and are as free to "razz" the nobility as we are the president. The other democracies seem to be the same way. I went over thinking rather indifferently about the results of war, should there be one, but came back knowing it would make a lot of difference who won, and praying that God would free the world of dictatorships. A Frenchman best expressed the feeling of the democracies when he said just a couple of weeks before the war: "We must fight now or be hopelessly lost and be slaves to Hitler. We would rather die than do that." So would I.

How much calm that beautiful Statue spoke to my soul as we steamed into New York Harbor just two weeks ago! How we longed for others to have that precious, God-given heritage we enjoy so much—freedom from the bondage of hatred, liberty to go, worship, speak, write, wise-crack and even to think as we please.

We loved the people everywhere we went. They were friendly with us; seemed to want to get acquainted. Americans seem to be in good standing everywhere. People say they are more friendly, generous and kind to others. To these dear folks we left behind to perhaps great sufferings in the next few years, we would like to present a Statue of Liberty with all that it symbolizes especially to the following:

To the women of Mohammedan lands: Never did we realize what Christianity means to women until

we reached the land of Egypt. Here we saw men placing huge bundles on their wives' heads while they sauntered on unencumbered. One of my favorite outdoor sports was to snap movies of men with three or four wives to be an object lesson to my friends back home. Sometimes they and their respective children would be walking along with the husband family style to them; other times all would be in a cart with him and seemingly taking it as a matter of course. They had to. One day while we were pausing in the museum at Cairo for the remainder of our party to catch up with us, I asked our nice, fat Mohammedan guide, who had only one wife and was happily married, to tell us something of his religion while we waited. Yes, they believe there is need of redemption from sin, which is gained through faith in Mohammed. But if anything happens that you are too wicked to get into heaven, you and your descendants can build a mosque to Mohammed and in you go. Just out of luck if you are wicked and don't have that much money, and it takes a lot of it to build these gorgeous structures. "How do women like it if their husbands have more than one wife?" I asked, for somehow I couldn't take to the idea. "Lady," he replied, "you know how you would feel if that should happen to you. They feel very sad to think they have been replaced in their husband's affections but they can do nothing." Then I wondered on what day of which particular month and year I would have been hanged for murder if my husband had attempted a thing like that. I had always heard our men were the best in the world—now I know it.

Another day we were taking that beautiful drive from Beirut to Damascus when we stopped at a wayside village. A peddler approached the car selling heavy, braided leather whips with mother-of-pearl handles. One of the preachers jokingly said: "Well, I would like to have one of those to beat my wife with." The peddler quite seriously answered: "Well, buy this then."

Never in Mohammedan lands did we see men out with their wives. There were large crowds of men in the sidewalk cafes but women were out of the picture entirely. Sometimes they would be sitting in a group on the ground, but never did they seem to have any form of recreation.

Nor was there any pleasure for the children, no toys in the shops. We saw much child labor. Little children seven or eight were carrying huge carpets or boxes on their slight shoulders, or working in shops; weaving rugs, but few at play. Christ alone has made life happy for these defenseless ones.

Not until we reached Greece, the first land in the Near East, where there is belief in Christ by the majority of people, did we ever see a man out with his wife!

To the laboring classes. I could not imagine so much poverty as we saw in these lands, in Egypt especially. Your money would be gone in five minutes if you tried to answer the call of those who begged. You don't blame them for we would probably do the same.

A government official on the train to Cairo told us they must work twelve hours each day, for which they receive 25 or 30 cents. This buys a meager amount of food, no furniture, a few clothes. Their one ambition for a worldly possession is to save money enough to some day have a songbook. In Syria we saw prisoners walking along the road, hands tied together, going to prison for debt. How we pray America may never fall into the low wage scale of these once proud lands.

To the unhappy people of Palestine: Palestine was the most terrifying place we were in; the only one where there was the slightest danger. This is caused by hatred between the Jews and Arabs. How they hate each other! How they hate the British government which is trying to do a great deal for them! The Zionist Jews have done marvels for the land, cultivating citrus orchards and building modern cities such as Telaviv. But never until hatred ceases between the two will life be worth living for either race.

The most frightened I was on the entire trip was our first day in Jerusalem. There was no planned tour for the afternoon, so a group of us went down to old Jerusalem within the city walls. We were wedged into such narrow lanes with none of our race but us that I felt uncomfortable. We were walking in the rear and I could vow that several times I heard hisses after we passed. A British soldier called us back from going into a certain place for there had been shooting there that morning. We told him we were looking for the Wailing Wall and he escorted us there personally. Here we found British soldiers on guard while the Jews were shouting their lamentations, some of them kissing every stone in the wall. I was so frightened I nearly went over to the wall to wail with them! The soldiers said often malicious Arabs throw rubbish on the Jews as they worship, and right then praying stops and the fighting starts.

One day on the Mount of Olives, an Arab said to the leader of our party, Dr. J. McKee Adams of Louisville Seminary, "Tell the American tourists to come back. They miss our money greatly." Dr. Adams answered, "You Arabs make peace and they will come back." He retorted, "The only way we make peace is in a butcher shop." All this from people who say they believe in God but reject our Savior as Messiah, who alone can put love instead of hate in the human heart.

To Germany: The general impression is the Germans do not want war and are frightened to death, with the exception of a few war lords. When we entered that country from Switzerland, with its happy people, doll houses with boxes of flowers in each window to smile at you, it was as though a curtain had been lifted on another scene. We almost bought a lantern in our efforts to try to find a man with a smile on his face! Everyone was depressed and oppressed,—clean clothing but poorly dressed. Employees in the hotels were very courteous and anxious to please. Handsome, sweet looking boys of fourteen were running the elevators and waiting the tables, with only a few older men left to supervise. Soldiers in their rich looking uniforms were going in every direction, together with cannon and ammunition. We left that country August 19 and felt sure war must be just around the corner. A boy of seventeen was saying goodbye to a friend of ours in Hamburg as he left for Poland. "But," she said, "you don't want to go to war?" "No, I don't, but they will shoot me if I say so." Replacing a loving Christ, who came not to destroy life but to save it, with a militant one after their own making. And sorrow everywhere in this land!

There will be in ours too, if ever He is replaced, who came to set men free.—Baptist

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HILLMAN COLLEGE
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Sunday School

E. C. WILLIAMS
JOHN A. FAIRBANKS
MISS RUBY TAYLOR

October

October is training the Sunday school teachers and workers. They should be officers trained for the pupils in the Adult classes. Since the new program begins the first highly important program be church in order. Workers may be given the opportunity to be better trained. Let's not only officers in the Young People's Society. These officers should be of much help in promoting. When a class teacher's use manyfold. Make order that the fit of the team.

This is also the year to see. This is especially being people's department, they must be established with them will be wise thing in new class department, more congenial new department, easier to keep school sufficient to organize some.

Many a made at the Sunday school change class, and the environment in order adjusted a in order lost to the grading, and The one promotion grow is a gram of visit. Officers should visit. There is as good reaching talking attending. Let's great on gram of tact as v for Jesus; let reach all dividend. Keep your waste, Pellets.

Thursday, October 5, 1939

Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

October—Training

October is the fall month for training the Sunday school officers and teachers, and also many prospective workers. In fact, not only should officers and teachers be trained for their work, but also all pupils in the Young People's and Adult classes.

Since the new Sunday school year begins the first of October, it is highly important that a training program be arranged for every church in order that all the new workers may get a fine start, and that those not new in the work may be given the opportunity to be even better trained.

Let's not overlook the class officers in the organized classes in the Young People's and Adult classes. These officers can study many helpful things that will enable them to be of much more effective service in promoting a great class program. When a class is organized, the teacher's usefulness is multiplied manyfold. More can be reached in order that they may have the benefit of the teaching of the word.

New Classes

This is also a very fine time of the year to start some new classes. This is especially true of Intermediates being promoted to the Young People's department or classes. If they must go in classes already established with pupils older, many of them will be lost to the school. The wise thing is to promote them as a new class in the Young People's department, and then they will be more congenially situated in their new department, and it will be much easier to keep them. Don't let the school suffer from the lack of a sufficient number of classes. Organize some new ones now.

And Visit

Many adjustments are always made at the beginning of a new Sunday school year. Many pupils change classes, departments, teachers, and thus they are in a new environment. They need personal attention and sympathetic understanding in order to become properly adjusted as quickly as possible, and in order that they may not be lost to the school through improper grading, etc.

The one big thing, after proper promotion, that will make the school grow is a regular and definite program of visitation. Teachers should visit. Officers should visit. Pupils should visit. In fact, all should visit. There is no one thing that will get as good results in the matter of reaching people as seeing them and talking with them personally about attending the Sunday school.

Let's make these fall months great ones in a real, definite program of visitation and personal contact as we try to reach the last one for Jesus. He did his all to reach us; let us now try diligently to reach all for him. Visiting pays big dividends.

Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets. 60 Pellets 30 cents. Adv.



Hillman College girls who are now enrolled at Blue Mountain College, reclining: Christine Taylor, Louisville; Vivian Alexander, Boyle. Background, left to right: Annette Kirkpatrick, Noxapater; Mary Lou Gamblin, Calhoun City; Elsie Myers, Durant; Eline Green, Louisville; Myrtis Haynie, Durant; Helen Ward, Wilmer, Ala.; Grace Love-lace, Clinton.

A GOOD MAN HAS GONE

We have read about Daniel in the lions den—all the trials of the old saints—I've seen it relived in the present day.

If you had been in bed for over a year—suffering death—could you try to sing God's praises when you had a stroke—and could hardly talk—could you? Could you lie there day in, day out never complaining—always hopeful—asking people if they were Christians—if they believed in God—could you? In other words are you a devout Christian—even in sickness? When you have given 30 years of your life to the cause of Christ and then to suffer the tortures of hell here on earth—and then sing God's praises at the end of your sufferings—never uttering a word of complaint—even when you had trials other than your sickness? I just wonder how many of the so-called Christians could have stood that. In fact, I wonder how many real old time Christians we have in the world. I know of one saint that has passed on to his reward—and if he hasn't one of the highest places, my idea of religion is all wrong.

The man I am speaking of is R. L. Breland. He lived a Christian and died a Christian. If I ever heard him complain or speak ill of anyone, I don't recall it. If anyone came to him for help he never failed them. He never failed his family—he never failed his church—he never failed his God. What more can be said of mortal man?

I am lucky that I knew him personally. His teachings will live with me through the years. Many others could say the same words.

When your earthly sun is setting
And this old world is dim—
Will you sing the love of Jesus
And of your love for Him?

Will you, from your bed of illness
Testify of God's great love
Trying then to save the lost ones
For the Father's folds above?

Do you think that you could trust
Him
Even tho your lot be cast
Knowing that he was with you,
Would be with you 'til the last?

Then my friend you are a Christian—

In Heaven you have a place—
Some day you'll see your Savior
Yes, see Him face to face.

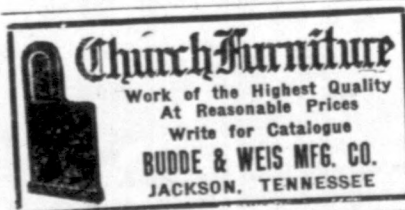
If perchance your days are over
And to this earth you say adieu
Please, won't you tell my Father
That we try hard to see it
through?

We cannot help but miss him—
Our loss is Heaven's gain—
For him, the sun shines brighter
While we see only rain.

—Mrs. Julius Thompson
Hollandale, Miss.

B. S. U. WORK AT S. T. C.

S. T. C. opened September 20th. We were just a little late opening but when we did open everything seems to be hitting in high. We had our first council meeting Monday night, Sept. 26th. We are planning to do great things for our Lord and Master this session. We opened Wednesday, Sept. 20th. Wednesday night is our regular time for our weekly prayer meeting here on the campus. We had more than 200 present the first night. The three Baptist churches here in the city welcomed our students to Sunday school and church. The first Sunday, Sept. 24, each church had a large number, and quite a large number joined the Baptist churches here in the city. Our B.Y.P.U. here on the campus started with a 'bang.' Our place of meeting is in one of our largest class rooms, quite a few had to stand. We are looking forward to the completing of our new building here on the campus in order that we might have a better and larger place to have our religious meetings.



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ligious meetings. Quite a few good books have been sent to me during the summer, therefore our religious library is much better than it was last year. (Some more good books will be appreciated). We are looking forward to the coming of our B.S.U. State Convention, October 20 through 22.

We covet your prayers, and ask that you visit us at your convenience.—Chester S. Moulder.

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Women: "Build-Up" To Relieve Pain

A weak, run-down, undernourished condition calls for attention!

Such a condition often enables functional dysmenorrhea to get its foothold. That's one thing which leads to much of women's suffering from headaches, nervousness, those cramp-like pains. A good way to relieve such pains, women by thousands have found, is by the proper use of CARDUI. It stimulates a lagging appetite, assists digestion and assimilation; thus helps build physical resistance to periodic pain. Taken just before and during "the time," many women also report that CARDUI lessens the pain and discomfort of the period.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

Speaking of friendship, as we were last week—let's continue a bit with that same line of thought. Have you ever asked yourself, "What is a friend?" Someone answered that question this way: "A friend is one who knows all about you and loves you just the same." Another said "A friend is like an old shoe, comfortable and always just right" and Solomon said "A friend loveth at all times." According to these, love is the foundation of friendship; in fact, there cannot be any true friendship without love.

And now, let me give you what Paul says about love:

"Love is very patient, very kind. Love knows no jealousy, Love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful;

Love is never glad when others go wrong,

Love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

From this, we would say that a friend, a real friend, is patient, is kind, is unselfish, is never jealous or rude, doesn't show off, isn't easily made angry, is slow to "tell-on" another, is sorry when others make mistakes and always ready to believe the best.

It really means something to be a friend. If what we are giving in friendship doesn't measure up to this standard, don't you think it is an ideal worth working toward? Let's try it.

I'm sure many of you were grieved to read of the death of brother R. L. Breland. He was the friend who wrote from the hospital in Texas, sending offerings to help our causes, and puzzles to make our page more interesting, and kind words of encouragement for us all, signing himself "Older Brother." Our "Older Brother" has gone home now where there is no sickness, but only great happiness!

I'm sorry that last week the printer misread our writing, and called that list of ugly qualities which would keep us from making friends, "an important looking list" instead of an "unpleasant looking list." There is quite a difference between the words "important" and "unpleasant" even if they do end with "ant."

Look at the financial report for this month. Are you satisfied with it? If you are not, let's all work together to make it better next month.

With love,

Mrs. Frances Steele.

BIBLE STORY

Paul in Athens. Read Acts 17:10-34

The friends of Paul and Silas sent them away from Thessalonica by night to another city, Berea. At Berea, the Jews listened to Paul and Silas and searched the scriptures to find if the things they taught were true. Many, both of the Jews and the Gentiles believed. However, when the Jews who had driven Paul from Thessalonica heard that he was preaching in Berea, they came to stir up the people against him. Then the brethren sent him away from Berea, but Timothy and Silas stayed there.

Paul's next stop was at Athens, the chief city of a country called Greece. The people at Athens were considered the wisest people living at that time, for they were known all over the world for their learning; yet they worshipped false gods. They made beautiful statues of these, and built magnificent temples and altars to them. As Paul walked through the streets of Athens, he saw many idols and he noticed

also an altar with these words written on it "To the Unknown God." These people had feared that even with all their idols and temples that they might have overlooked a god so they had built this altar to the unknown God. Paul preached not only to the Jews in their synagogues, but he went to the market places every day where the people of the city met, and explained the gospel to them. When the wise men of Athens heard him some of them asked, "What is it that this fellow says?" Others answered, "He seems to be telling about some new and strange gods." Then they took him to the place where the chief court of Athens met, on a hill called Mars' Hill, in the center of the city and they said to him "Tell us now what this new doctrine is which you are preaching," for the men of Athens spent their time in telling or hearing some new thing.

Then Paul stood before them and said "Men of Athens, I see that you are very religious, for as I walked through your city, I saw many images and altars to your gods. I even saw one 'To the Unknown God.' This God whom you worship ignorantly, I want to tell you of." He explained to them that the God who created the world and everything in it, did not dwell in temples made with hands, neither was he made of wood or stone as were their idols. He told them that God had overlooked the times of their ignorance, but that now He commanded men everywhere to repent and believe on Jesus who would one day judge the world. God had given proof of these things by raising Jesus from the dead. When the men of Athens heard Paul speak of Jesus' raising from the dead, some of them would not listen to him and mocked him, and others said, "We will hear you speak again of this matter," but others believed and received his words. Among these was Dionysius, one of the members of the chief court in Athens, and a woman named Damaris, and others.

Terry, Miss.

Sept. 23, 1939.

Dear Mrs. Steele:

Here I am again! I joined the church while the meeting was going on. Rev. R. A. Langley is my pastor. I am sending a dime for the orphans. I am getting along fine at school. We will keep our pet "Shing."

Your friend,

Jo Ella Hale.

We are glad that you are "here again," and we are especially glad to hear the good news about your joining the church, for we believe that means that you have given your heart to Jesus and want to follow Him. That is the greatest thing that anyone can do. Thank you for your gift. I'm not surprised at your decision about "Shing."—F. L. S.

Drew, Miss.

Sept. 26, 1939.

Dear Mrs. Steele:

Enclosed find one dollar which I am sending for Chinese Relief, so please add it to that fund.

Wishing you much success in your work, I remain,

Sincerely yours,

"A Friend."

We are happy to add your contribution to the others made to this good cause, and are happy to have you for a friend. Thank you.—F. L. S.

Symonds, Miss.

Sept. 24, 1939.

Dear Mrs. Steele:

This is my first time to write.

I am a little girl seven years old. I enjoy the Children's Circle. I go to school at Pace. I am in the second grade. My teacher's name is Mrs. Virginia Henry. I love her very much. I have a pet rabbit. I have a little sister. She is one year old. She has curly hair. Her name is Thelma Frances. I am sending five cents for the orphans.

Love,

Mozelle Symonds.

Mozelle, I think you are a mighty smart little seven year old to write this interesting letter. I know you are proud of that little curly haired Thelma Frances. She's really the biggest pet at your house, isn't she? We appreciate your remembering the orphans.—F. L. S.

Olive Branch, Miss.

Sept. 25, 1939.

Dear Mrs. Steele:

Because we are behind with our B.B.I. student's scholarship I am sending a little extra gift this month with my J. L. Club dues and a plea that others may give too. "Wouldn't you like to help our missionary go to school

So she can tell others about Jesus and obey the golden rule There are many whose hearts have never been reached,

Lots of places where God's word has never been preached.

Perhaps we cannot go and tell them of Jesus today

But we can give, and for them pray,

So please let's pray for our missionary at B.B.I.

And give more for her scholarship; we can at least try."

With love,

Fannie Mae Henley.

Fannie Mae, your gift and your plea will both bear fruit, I'm sure. When we give and pray and seek to interest others in giving toward our missionary work, a blessing comes to the giver and the cause both. Thank you for this gracious help.—F. L. S.

Crystal Springs, Miss.

Sept. 25, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I have been thinking about writing a long time. I decided I would take time out and write today. I have been reading the Children's Circle for a long time. I am eleven years old and I am in the seventh grade this session. Our school started in August. My teacher is Mrs. W. B. Hughes. I have been going to church and Sunday school and B.Y.P.U. every Sunday. Our pastor is brother O. O. Haley. In this letter you will find ten cents for any use where it is needed most. I am asking to be a member of your Jeannie Lipsey Club.

With love,

Pauline Howard.

Sometimes we do just love to take "time out" and do the things we plan to do, don't we, Pauline? We're glad you did. Thank you for this gift. I believe I'll place it to our scholarship account, if that suits you. We are glad you are interested in a Jeannie Lipsey Club; but we don't have just one, we have as many as there are Circle members who are willing to organize and sponsor a club. We'd be glad for you to work up one in and around your home. Wouldn't you like to do that and send the club's contributions each month?—F. L. S.

Magee, Miss.

Sept. 28, 1939.

Dear Mrs. Steele:

This is my second time to write to the Children's Circle. I received a card from Charles S. Shuffield this week. I surely was glad to get it and I want to thank him for his kindness. I feel like the prayers have been answered for my leg is so much better that I can go on a walking stick. If it still keeps improving I can soon walk again. But don't stop praying for I feel like it does more good than anything else. I don't have any money to give

this time but maybe I will next time.

With lots of love and best wishes, Quillie Yates.

Quillie, we are so glad to hear this good report of your improvement! We trust that it will continue. Let's not forget to thank God for the blessing that He has already given while we pray that you may soon be entirely well.—F. L. S.

Financial Report for September Special to Orphanage:

Fay Pratt	.20
Jr. Dept. Gloster S. S.	.50
Quillie Yates	.10
Mrs. C. A. P.	1.00
Carolyn and Benjy Clark	.25
Glenda Faye Ward	.10
Moselle Symonds	.05
Jo Ella Hale	.10
J. L. Club No. 1, F. M.	
Henley, leader	.50
F. L. S.	1.50

Total.....\$4.30

Special to B. B. I. Scholarship:

Jr. Dept. Gloster S. S.	.50
Carece Halford	.10
Ella Ruth Gore	.10
Eleanor Carraway	.10
Lois Marie Anthony	.10
Carolyn and Benjy Clark	.25
Annie Louise Duke	.25
Joyce Triplett	.10
Pauline Howard	.10
Fannie Mae Henley	1.00
J. L. Club No. 1, F. M.	
Henley, leader	.50
F. L. S.	1.50

Total.....\$4.60

Special to Chinese Relief:

"A Friend"	1.00
Total Contributed for Month	\$9.60

BLUE MOUNTAIN

According to the latest records of the Lowrey Memorial Baptist Church in Blue Mountain, Miss., eighty-five girls from Blue Mountain College have joined the church there since Join-the-Church Sunday, September 16th. Of this fine number, the majority were Freshmen and transfer students who came by letter, thus offering their services and talents to their college church.

Sunday evening, Sept. 23, six A-1 B.Y.P.U.'s had their first meetings of the session at B. M. C. The following girls were elected as presidents of their unions: Mary Nell Edwards, Panther Burn, Miss.; Jessie Davis, Brownsville, Tenn.; Ouida Keating, Batesville; Grace Philpot, Houston; Martha Shannon, Tulsa, Okla.; and Elizabeth Majors, Ripley, Tenn., is B.T.U. director.—Marion Dempsey, B.M.C. Reporter.

Howard-Payne College in Texas has an enrollment of 724 of whom 116 are ministerial students. This is an increase of 65 over last year.

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Thursday, October 5, 1939

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

Sherman Holds Annual Promotion Day

The Baptist Training Union of the Sherman Baptist Church held Annual Promotion Day Sunday evening, September 25.

The church auditorium was decorated so as to bring out the colors, gold, green and white. Pews were roped off with gold crepe paper for the promoted people, and the other members were seated in pews roped off with green and white paper. Two large floor baskets filled with golden yellow daisies were the only flowers. Two large gold candles placed in green holders were placed on either side of the pulpit and four candlebras wrapped in white and holding six candles each were the only lights used.

The pianist played the prelude followed by the march. The graduates marched the length of the aisles to the front pews where they were seated. The director, G. S. Beasley, Jr., had charge of the program and after a scripture passage had been read and an explanation of the B.T.U., the Story Hour leader gave a short talk on the work of that department. Following the report of the Story Hour leader, Mrs. D. M. Metts and Miss Katherine Wilson sang a duet, "List to the Voice." Following a report of the Junior work, diplomas were presented the promoted people. The Intermediate leader welcomed the new Intermediates into his union. Following a short report on the work of the Senior union and a report on the work of the B.A.U. by their presidents, the entire Training Union stood and sang "Loyalty to Christ."

The Rev. D. M. Metts, pastor, delivered diplomas to those who have recently completed the study course. Twenty people received diplomas. Following this, the pastor pronounced the benediction.

The Sherman Training Union organized the first month of this quarter a B.A.U. thus making us qualify to be called a B.T.U. A few weeks later, a Story Hour was provided for the smaller children under the supervision of Mrs. W. G. Jacks. We close the work this quarter with an A-1 B.T.U., an A-1 B.A.U., and an A-1 Junior B.Y.P.U. and a newly organized Intermediate B.Y.P.U.

Plans are already being made to conduct another study course in December. At that time we expect to study courses by which we may receive seals for the diplomas just received.

Ruhama, a newly organized church in Noxubee County, Rev. F. H. Miller, pastor, starts right by organizing a Training Union. Congratulations, and God speed.

Spring Creek in Zion Association (Webster County) under the leadership of Mr. W. P. Cochran assist-

ed by Buddy Nelson and Mr. I. W. Cobb has organized a Training Union. They start with three unions, Junior, Intermediate and Adult. We are glad to add them to our list of progressive churches.

First Church, Laurel, Training Union, with more than a hundred of the members participating, had a picnic recently and what a good time they report. They went to Leggetts Lake about three miles from Laurel. Miss Martha Ellen Hurst, Director, says they feel that it was a very helpful social occasion and will contribute to the interest and efficiency of the Training Union.

Pascagoula Reports Progress

Quoting from a letter from Director Cecil Smith of Pascagoula, "Our B.T.U. is growing by leaps and bounds. When I wrote you we had about forty members. Last Sunday we had one hundred and ten present. We have been planning our enlargement campaign which we hope to start next week (Sept. 17-23). I see no reason why we cannot have at least two hundred and fifty in the Training Union here by the first of the year." Congratulations, and this study growth has been made during the summer months.

Cherry Creek, Pontotoc County, re-organizes their Training Union. Ray Rhea was elected as director; Ray Rhea was elected as director; Sam Pitts, president of the B.A.U.; Miss Hazel Sage, president of the Senior Union; Mrs. Ray Rhea, leader of the Intermediate Union and Mrs. H. O. Leavell, leader of the Junior Union. We are indebted to Miss Birdie Lou Clark for this report.

East Moss Point in keeping with progressive ideals has recently held a successful training school with a study course for each union. They have recently re-organized their senior union, and during the training school keen interest was manifested on every hand. We are indebted to Mrs. H. A. Mason and Wanceil Smith for this good report of the East Moss Point Church.

Hamilton Has Its First Training Union

The Hamilton Church in Tippah County has recently organized a Training Union. This is the first time this church has had a Training Union according to report. They have never had a B.Y.P.U. or a B.A.U. Their pastor Rev. A. B. Jones, knowing the value of Training Union work seems not to be willing to pastor a church that is not willing to go all the way in an effort to carry out the Commission. We are happy to add this new union to our list and hope they may continue to promote it properly that

it in turn may prove a great blessing to the entire church.

Miss Zelma McCord has been elected director of the Training Union of First Baptist Church, Corinth. Miss McCord has had experience both in her local church and in her college and the church has chosen well. She began her work with a Training School for all unions, a mighty good way to start. We shall watch this splendid church in its Training Union progress.

DOING THINGS THE FIVE THOUSAND WAY

By J. W. F.

Dear Editor of Baptist Record: I am sending to you a few statements to be published in Baptist Record, which I believe will help in the Five Thousand Club work. I believe that it will help to have a few each week rather than a column.—Sincerely, J. W. Fagan.

Better pastors than our Mississippi pastors are not to be found anywhere. I wish to thank our pastors for their reception and cooperation in our Five Thousand Club work.

Mississippi Baptists, both pastors and laymen, are now ready to pick up the Five Thousand Club, and wallop the life out of our debts.

Mississippi Baptists are anxious to hear all about our debts, and how the Five Thousand Club will pay our debts. Tell the people. They are anxious to know.

One of our institutions alone is worth twice the amount of our debt. Our debts are not for something we have lost, but for something we possess. It is like having your pie and eating it also.

Our debts were wisely made by Baptists of vision and forethought. They dreamed, and acted upon faith. They saw our institutions in a dream as we see them in reality. We thank God for their faith, and we are happy to join hands and hearts with them in bringing into reality all our institutions.

Jesus did not make the sins that nailed Him to the Cross, but He helped pay them. nay, He paid them all. I am glad Jesus was willing to pay for something He did not make. Think what a live, active Five Thousand Club would do in each church.

If two Baptists in Mississippi out of five should join the Five Thousand Club, we would pay our debts in five and one-half months. If 22,290 Baptists joined the Five Thousand Club, we would pay all our debts in two years.

Every pastor, every deacon, every teacher, every officer of all our auxiliaries should join the Five Thousand Club and see to it that a club is organized in your church.

The junior reporter had been covering a garden party. He wrote: "Among the prettiest girls present was Brigadier General—"

"Why did you put that?" demanded the editor, only not quite so politely.

"Well, that's where he was," said the junior reporter.

NEWTON COUNTY BAPTIST ASSOCIATION

To be held with Cross Roads Church, October 17, 18, 1939

Program

10:00 a. m.—Song and Prayer. Association called to order.

a. Devotional (10 minutes), Rev. T. J. Harper. b. Appointment of Finance Committee, and Committee on Digest of Letters. c. Recognition of Messengers, and collection of funds. d. Organization and election of officers. e. Call for Petitionary Letters. f. Recognition of visitors. g. Appointment of Committee on Committees.

10:50—Our Evangelistic Program—Rev. R. K. Corder (30 min.).

11:20 — Introductory Sermon—Rev. R. L. Allen.

Recess for dinner.

1:30 p. m.—Song and Praise Service.

1:40—Report of Committee on Committees.

1:45—Report on Missions through the Southern Baptist Convention.

1. Foreign Missions—Rev. R. A. Morris (20 min.) 2. Home Missions—Rev. J. E. Wills (20 min.) 3. State Missions—Mr. W. B. Crosby (20 min.).

2:45 — Business, Announcements, Adjourn.

7:00 p. m.—Song and Praise Service.

7:15—Report on Indian Work—Rev. S. E. McAdory (10 min.)

7:25—Report on B.T.U. Work—E. C. Cooper (10 min.). B.T.U. Program—Rev. S. A. Morris, District Pres. (6 min.). Value of Adult Union—J. D. Leake (6 min.). Summer Activities of B.T.U.—Miss Katherine Miley (6 min.). Memory Drill by Decatur Juniors (6 min.).

8:00—Special Music—Clarke College Group. Mission Sermon—Rev. L. B. Cobb.

Wednesday Morning

9:00 a. m.—Song and Prayer. Devotional—J. H. Henry (10 min.).

9:20—Report on Sunday Schools—J. L. Lewis (20 min.).

9:40—Report on Colleges and Seminaries—W. L. McMullan.

10:00—Report on W.M.U. Work—Mrs. Hugh Kelly (20 min.).

10:20—Report on Temperance and Morals—Rev. J. A. Sims.

10:40—Report on Baptist Literature—Rev. S. E. McAdory.

11:00—Address on Christian Education—Dr. P. I. Lipsey.

Noon.

1:15 p. m.—Song and Prayer.

1:20—Report on Baptist Orphanage—Mrs. Stella Russell.

1:40—Report on Baptist Hospitals—Rev. L. G. Sansing.

1:50—Church Discipline—Rev. E. A. Phillips.

2:00—Reports of General Committees. 1. Nominations; 2. Time, Place, Preacher; 3. Finance; 4. Obituaries; 5. Resolutions.

Business; Announcements; Adjourn.

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SOME MEETINGS

For ten days brother W. L. Meadows of Quitman preached and brother Joe Hudson of Taylorsville led the singing at Stringer. Both are excellent workers and won the hearts of our people for the Lord. Brother Meadows taught and pastored at Stringer some years ago and was more than gladly welcomed "back home." Despite many hindrances we had a good meeting. There were five for baptism and two by letter.

At Summerland Dr. Howard E. Spell of Flora brought great gospel messages for a week. Brother Hudson had charge of the music. His solos were very helpful to the worship. There were two for baptism and three by letter.

Dr. B. B. Hilbun of Pontotoc helped us for the second time at Hebron (Jones County). Dr. Hilbun is an excellent preacher and a great personal worker. Brother Harold Anderson, who was reared at Hebron and was recently ordained to the ministry, was with us and rendered worthwhile service in many ways. There were eight for baptism and seven by letter.

The writer was for a week with brother L. R. Massey and his people at Ebenezer in Jasper County. This church has rendered service for the Lord for more than a century, but this section is sparsely settled now and that makes the work hard. There were three for baptism and one by letter.

At Stringer, Summerland and Hebron we had good Vacation Bible Schools. Our young people rendered excellent service in these. Students from the following colleges assisted: Mississippi College, Woman's College, Blue Mountain, Jones Junior College, and State Teachers.

Recently brother Harold Anderson of Seminary, a student of State Teachers College and a former resident of Hebron (Jones County), preached at Hebron Baptist Church. A large crowd was present and made a worthy "love offering" to this fine young man.—Eugene I. Farr.

IN MEMORY

In loving memory of our dear baby sister, Joyce Gertrude Davis, who died April 29, 1939.

"Baby Doll," no one knows how we miss you. No one knows the bitter pain we've suffered since we lost you.

Life will never seem the same in our hearts without you. Your memory lingers sweetly, tenderly, fond and true. There is not a day, Dear "Baby Doll," that we do not think of you.

We know our tears are all in vain, but we pray to meet you again. We know you are in that Heavenly home, asleep with Jesus and free from care and pain.

This world would seem like Heaven if we just had you back again, but God called you away from this world of strife to a world where all is pure and bright.

Sadly missed by Mother and Father, James Andy, Billie Ruth, and Sherman Davis.

—Written by Mrs. Andy J. Davis, Lumberton, Miss.

SUMNER

It was my privilege to hold a ten day meeting at Brazil, an unchurched community about eight miles from Sumner August 23 to September 1. Services were held in a beautiful new school house where I have been preaching once a month for a year and a half. The services which were held only at night were well attended and the interest was good throughout. Visible results were eight who made professions of faith, and seven of these were baptized into the membership of our Webb church. A Vacation Bible school was conducted each morning during the last week of the meeting, attended by some thirty-five boys and girls, most of them Juniors and Primaries. Plans are now being made to form a permanent church organization in the very near future.

Our revival at Sumner will begin Sunday, October 8 and will continue for a week to ten days. Rev. C. E. Patch of Baldwin will do the preaching. We covet your prayers. —J. H. Pennebaker.

TWELVE AND A HALF TONS OF BLOOD

No engine ever invented by the skill of man is as efficient as the human heart. It is the most wonderful machine in the world. It pumps the blood to every part of the body over and over again as long as life lasts.

The average heart pumps four ounces of blood every beat. It beats 70 times per minute. That means 17½ pounds per minute, 1,050 pounds per hour, 25,200 pounds every day, or over twelve and one half tons.

Narcotics of every kind—nicotine, alcohol, opium in all forms, marijuana and others—greatly increase the work of the heart. It ranges from a very little up to 100% according to the nature and amount of the narcotics. One cigarette or cigar can raise it 10% or more. Continued use often doubles the heart's work.

This is one reason why many people are dying from heart failure. Many sudden unexpected deaths are due to this but are not so attributed in the written accounts we read.

Some of your friends, maybe relatives, are running that risk. Men who smoke live on an average seven years less than those who do not, and who have not other like habits. Alcohol also kills its thousands. Many who use narcotics do not know their danger. This is the work of the Devil. Jesus came to destroy the works of the Devil. Are you telling people these facts? If not you are not doing all you can to save men. What will you do about it?

HEADACHE, NERVOUS?



New Orleans, La. — Mrs. M. O'Neil, 625 St. Andrews St., says: "I was nervous, weak, and suffered from headaches and pains due to functional disturbances. I never cared to eat, was underweight and my complexion was sallow. After using Dr. Pierce's Favorite Prescription I gradually gained weight and strength and felt as well as ever and had color in my cheeks." Buy from your druggist today.

VISITS IN KENTUCKY

I have just returned from Prestonsburg, Kentucky, where I went for a two weeks' revival meeting, with the First Baptist Church. Rev. Campbell Jeffries is the pastor of the church, a live, wide-awake young man, who is very popular with the entire town.

Brother Buell Kazee, pastor of the church at Morehead, Kentucky, had charge of the music, and he led us in a most acceptable way. He has one of the sweetest tenor voices I have ever heard. Besides this, he is very consecrated, and thoroughly sound in the faith. He is a tireless personal worker, and much of the success of the meeting was due to his unflagging labors with individuals.

The church was really revived, and many made professions of faith, uniting with the church. This was the largest ingathering the church has had in years.

Floyd County, of which Prestonsburg is the county seat, is really mission territory, since the church at Prestonsburg is the only Missionary Baptist Church in the county, despite the fact that there are 46,000 people in its bounds.

Sincerely and prayerfully yours,
—Glen Eric Wiley.

DR. PEARL ON LONGEVITY

Dr. Raymond Pearl, internationally known biologist, of Johns Hopkins University, Baltimore, speaking before the New York Academy of Medicine, in February 1938, made the following announcement.

He studied two groups of men of

193 each, all of whom died of heart disease. One of the groups were smokers and the other non-smokers. The non-smokers lived, on an average, 26 years longer than the smokers.

Statistics compiled by certain life insurance companies show that non-smokers average more than seven years longer in living than do smokers of all grades and all diseases.

Thus the penalty for the average smoker is seven years of life, while for those having heart disease the penalty is 26 years.

Will we tell these facts to the boys and girls who have not yet formed this habit and thus help to prolong their lives? If we do not warn them are we guiltless?

Children CONSTIPATED?



Why force your children to take harsh, sickening medicines when they are constipated? Next time your youngsters need a laxative, do as millions of modern mothers do . . . give them Ex-Lax! No coaxing necessary, because Ex-Lax tastes just like delicious chocolate. What's more, it's a gentle laxative—kind to sensitive little tummies. It moves the bowels smoothly, easily . . . without forcing or strain. Ex-Lax is as good for grown-ups as it is for the children. At all drug stores in economical 10¢ and 25¢ boxes.

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W. H. JOHNSON, President

Sunday, October 5, 1939

PHILADELPHIA

A real spiritual revival was held at the First Baptist Church, Philadelphia last week with the pastor, R. K. Corder, having charge of the services. E. C. Edwards of Boston directed the music, having a senior and junior choir.

This series of services was a real in the strictest sense, the church being greatly revived as the richly blessed the efforts of the pastor and his helpers. Several prior to the meeting the local and the church "reminder" carried the subjects for each day outlined by the pastor. A special service was given for the men, one for the women and one for the young people. These were of special interest, the choir each evening represented by the group for whom the service was given. Nine were received for baptism during the week, while twenty were added to the church during the month of September when special evangelistic efforts were put forth. Rev. Corder's messages were some of the best ever given in this church.

Mr. Edwards is one of God's men who has dedicated his beautiful voice in a marvelous way to the work of the Master. He is one of the outstanding evangelistic singers of the South and is now a student at the Southern Baptist Seminary, studying for the ministry.

Since coming to the First Church here in June from Picayune, Rev. Corder has done a splendid work. There have been thirty additions to the church during this time. The financial condition is the best it has been in many years with a substantial sum in the treasury and all obligations met. Neshoba County churches are grateful to Rev. Corder for the fine work he has done for them in going out practically every Sunday afternoon in special services.—Mrs. A. B. McGraw.

PARKWAY, JACKSON

The fiscal year of operation for the ensuing period of October first, 1939 to September 30, 1940 began at Parkway Baptist Church, Jackson, Mississippi, last Sunday. The occasion was joyfully entered with a rousing attendance of Sunday school, Baptist Training Union, and of course, both morning and night services. The Rev. W. A. Bell, Th. M., delivering the sermons of the day.

Several days ago, new superintendents of the different departments were elected by the membership of this growing church, who will serve for the ensuing year. They are as follows:

B. R. Wells, Sunday school superintendent; Mrs. T. G. Hardy, superintendent Cradle Roll department; Mrs. I. N. Morgan, Supt. Beginners department; Mrs. E. S. White, Supt. Primary department; Mrs. B. R. Wells, Supt. Junior department; Mrs. Cecil Lipscomb, Supt. Intermediate department; Mr. J. P. Buckley, Supt. Young Peoples' department; Mrs. Jack Sullivan, Supt. Adult department; Mrs. R. L. Carnes, Supt. Extension department; Mr. W. T. Ragsdale, General Secretary; Mr. S. E. Ferrell, Assistant Secretary; Mr. C. B.

Bardwell, Publicity Chairman; Miss Eunice Sandelin, General Associate Superintendent of the Sunday school.

The membership of Parkway Baptist Church has grown in the past year under the leadership of brother Bell to about six hundred, and the other divisions of the work have more than doubled, and with the splendid cooperation and the efforts of this corps of workers, this church offers to be one of the leading churches in the city of Jackson.

BAPTIST RALLY AT TUPELO

A Sunday School Rally for the Baptist churches of Northeast Mississippi will be held at the first Baptist Church, Tupelo, Mississippi, October 29th, at 2:30 p. m. This rally will begin the special Association-Wide Intermediate Week at Tupelo. Miss Mary Virginia Lee, Southwide Intermediate Sunday School Secretary, of the Southern Baptist Sunday School Board, Nashville, Tenn., and John A. Farmer, approved Intermediate worker for Mississippi, of Enterprise, Mississippi, will direct and lead the Rally and Special Week's work. Dr. Harmon Holcomb is the host pastor, and Mr. Willie Gilpin is the host Intermediate leader. Over five hundred people are expected to attend this Rally which will feature evangelism in our Sunday schools.

Miss Lee is an expert with Intermediates and Intermediate leaders. With sixteen years experience as Southwide leader, she brings to us practical, workable methods, problem-solving suggestions, and a soul-thrilling message for boys and girls. Her appeal is direct, her challenges timely, and her proposed solution for the problems of youth sensible and usable.

All pastors, Sunday school superintendents, Sunday school teachers, and especially Intermediate workers, have been notified and urged to be present. All boys and girls are asked to come and hear their champion present their cause.

HILLMAN COLLEGE

The attendance at Hillman College is the best in years. Girls are here from eight states although no additional advertising is done. The states are Oregon, Illinois, New Jersey, Arkansas, Tennessee, Alabama, Louisiana, and Mississippi. No agents are employed and little personal soliciting was done by the president this summer. Students come to Hillman because there is no finer Christian environment to be found than that in Clinton.

The modern method now in use at Hillman is popular and effective. Only one or two subjects are taken

Raise MONEY
... Easily

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

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METAL SPONGE

at a time and a semester's work in each is completed in six weeks. The session is divided into six terms of six weeks each. The students complete the same number of subjects during the session as under the old method but by concentration of interest and effort, more work is accomplished. The students like it, the teachers approve it, and the average grades indicate that the system is a success. The plan has been in use for two years at Hillman and Mississippi Colleges.

Here is a sad picture of heathen America taken from one of our exchanges: The Lutheran recently reported some significant statistics regarding the extent to which America has been churchless. This report states that about 13,400,000 children in America receive no religious instruction whatsoever. Ten thousand rural communities are churchless; 30,000 communities have no resident pastor; 1,000,000 of the rural population have no religious facilities at all. . . . It is further reported that in the once religious New England only 40 per cent of the adults and 33 per cent of the children have even the slightest connection with church or Sunday school. In eleven townships in a Michigan county where 1,005 are enrolled in 46 public schools not one of them is in a church or Sunday school.

Yazoo City Baptist Church had Rev. Luther J. Holcomb to lead in a revival meeting Sept. 3-10. This fine young preacher is the son of Dr. T. L. Holcomb, Nashville, and was born in Yazoo City when his father was pastor 28 years ago. He has much of the great soul qualities of his splendid father and his own excellent way of bringing a wonderful message to all. While reaching effectively the younger groups, he also ministers to mature and aged

as well. The church was greatly strengthened and we had some forty new members, twenty-six for baptism. The seal of the Lord is upon this young servant and his work is just beginning. It will continue to grow and the Lord bless him.—Webb Brame, Pastor.

Dr. Wm. E. Biederwolf passed away Sept. 2. He was president of and active in promoting the Winona Lake Assembly.

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BAPTIST BOOK STORE
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W.M.U. PAGE—

(Continued from Page 8)

Birmingham, Ala., or work out your own tableaux, as of Jacob at Bethel, (A Vision and a Vow) or The Widow's Mite, The Foolish Farmer (Luke 12:16-21), or parable of the Talents (Matt. 25:14-30).

Programs given by Ellisville Baptist Church:

Annual Church Night of Stewardship

Ellisville, Miss., Mrs. Jeff Walters, Young People's Director

Praise.

Hymn No. 19—"Trust, Try and Prove Me."

Hymn No. 225—"Take My Life."

Prayer that God's People may accept His Word on financing His Kingdom work—C. W. Lord.

Devotional — Kathleen Hudson, Pres. Ann Haseltine Y.W.A.

Duet—Billy Watson and Billy Hilbun.

Stewardship Verses—Sunbeams.

Stewardship Quiz—Junior G.G. A. and Junior R. A.

"Missions Wait on Stewardship"—Mrs. S. M. Thomas, Jr., Stewardship Chairman.

Hymn No. 170—"Something For Jesus."

"My Stewardship Rainbow"—Gartenhaus Y.W.A.

"In Partnership with God"—Edwina Robinson, State Y.P. Leader.

Invitational Hymn No. 232—"Softly and Tenderly."

Benediction.

—BR—

FORK UNION MILITARY ACADEMY

—O—

Dr. J. J. Wicker reports the largest opening in the history of Fork Union Military Academy with nearly 400 students coming from over half the states in the Union and a number of foreign countries. Nine years ago Dr. Wicker became president of Fork Union. The school has had marvelous growth in every way—about \$200,000.00 worth of buildings and improvements having been made. Mrs. Taylor Vaughan, wife of Senator Vaughan, whose son is a student at Fork Union, was so pleased with the Christian program of the school that she made President Wicker a contribution of \$1,000 to the new building fund. This building is just being completed and takes care of the entire Lower School. Dr. J. W. Cammack, for nine years president of Averett College, teaches the Bible in Fork Union. All students are required to attend vesper service and daily chapel. It will be recalled that Fork Union Military Academy was founded forty-two years ago by the late Dr. William E. Hatcher, a great leader.

—BR—

There will be 53 Sundays in this year of 1939. Oklahoma Baptists are urging that an extra offering be made to the Cooperative program on the extra Sunday, and that this offering be from each one the amount of one day's income.

—BR—

Dr. R. C. Campbell tells of an old negro back in North Carolina who when asked to have a seat, said, "No thank you, sir, I am in a slow hurry." Then staid for an hour and a half. Seems like we remember seeing one or two people like that.

MISSIONARY YEARNINGS AMONG ITALIAN BAPTISTS

—O—

Rome, Italy—(F. M. B.)—Along with the problems that reveal Satan's working, come also good, encouraging notices from here and there through the field which prove that God also is working in our midst. Mr. Lodovico Paschetto came down from Turin a week ago exulting in his soul over the happy experience he and his church had passed through that week-end. A splendid young man who had grown up in the Sunday school and church there, some years ago, had gone, as did several of Turin's Baptist boys, for a course of study in a Bible institute in Switzerland, and while there he met a lovely young lady. This young woman had gone out to Africa as a missionary a few years before, and at that time she was home for her first furlough. During this furlough period she and the young man from Turin were married by Mr. Paschetto. The young man, too, was accepted by the Board and was commissioned to go out also as a missionary. Consequently the Turin Baptist Church held a happy new sort of service for Italian Baptists—that of dedicating and sending on their way two missionaries of the Gospel as did that great missionary church at Antioch centuries ago!

I am happy also in this new thing. For I have growing in the recesses of my heart an ardent desire—a great hope—that there will be among our Italian Baptists a great missionary awakening. Somehow I can't get away from the idea that God is working towards that. I think of Giovanna, the young woman who feels God's call to foreign mission service and who plans to study at Louisville, but who must do so on the condition that she will return to labor in her own land. If she comes back home to labor, still carrying in her heart this ardent sense of God's call to India, who knows but that God will use that flame in her heart to fire Italian Baptists to missionary consciousness and responsibility and endeavor. That is how American Baptists and English Baptists were stirred into missionary life. Here is this new and living link between a mission field in Africa and our fine church in Turin! God can do great things through it, and I am truly expecting Him to do so. It is true we have our hands full here at home, but I have doubts that we'll ever do it here well until we begin to reach out our hands to those beyond the homeland boundaries. We'll not accomplish much Christian work anywhere until we are "Great Commission" Christians!

—W. Dewey Moore.

—BR—

Dr. A. A. Duncan of McAllester, Okla., says that no single thing has helped so much in his church as putting the denominational paper in the homes of his people.

It is said that half a million children in the small towns of Minnesota are without any religious training or church connection. We see plenty of them wandering aimlessly around in Mississippi on Sundays.

S. S. ATTENDANCE OCT. 1

Jackson First Church	985
Jackson Griffith Church	670
Jackson Northside	151
Jackson Van Winkle	110
Crystal Springs	357
Laurel First	399
West Laurel	453
Laurel Second Avenue	237
Hattiesburg Immanuel	144
Newton	242
New Albany	361
Clarksdale	389
Bethlehem (Jones Co.)	114
Greenville Tabernacle, Sept. 24	188

—O—

B.T.U. ATTENDANCE OCT. 1

Jackson First Church	252
Jackson Griffith Church	340
Jackson Northside Church	51
Jackson Van Winkle Church	73
Bethlehem (Jones Co.)	74
New Albany Church	78
Newton Church	116
Hattiesburg Immanuel	128
Crystal Springs Church	152
West Laurel	265
Clarksdale	135

—BR—

A man who says he will not fight in any war, no matter what the occasion of it is not different from the man who claims to be a citizen and at the same time refuses to be deputized to arrest a man who is committing bigamy, robbery or any offense against the state. Or he is like a man who runs for the office of sheriff in his county and says he will not inflict capital punishment on a man who has been sentenced to be hung.

—BR—

Such advertisements by the liquor folks as, If you drink don't drive; if you drive don't drink, are unadulterated hypocrisy. And so is a more recent one about "Don't buy whiskey if you need bread," and all that sort of stuff. It is simply the desire to disarm innocent opponents of liquor or to give excuses to those who advocate it. If a man cared for the welfare of the poor he would never be in the liquor business. And if he did not love money more than he loved God and righteousness he would not accept advertisements of liquor. There are plenty of people yet whose consciences are seared as with a hot iron.

—BR—

RUMANIAN CHURCHES IN ACCORD WITH NEW TESTAMENT

—O—

Bucharest, Rumania—(F. M. B.)—I have been very much impressed by the simplicity and the sincerity of the church life here. The people live close to the New Testament and take most of what it says literally. Church membership here means something more than coming down to the front of a church and inaudibly answering two or three questions of the preacher's, after which one is fully received into fellowship, as a few of the church members who happen to be present raise their hands. The candidate for baptism here must prove that he has been saved by the blood of Christ by unmistakable evidences of the fruit he has produced before he is taken into church membership. There is a period of probation during which he receives much instruction regarding the

FAITH WITHOUT WORKS

—O—

Richmond, Va.—(F. M. B.)—Rev. George R. Wilson, pastor of the First Baptist Church of Malvern, Arkansas, recently wrote the following letter to Dr. Charles E. Maddy, Executive Secretary of the Foreign Mission Board:

"The small children of our family heard about the suffering of the Chinese children because of the war, and they began to pray for them, and among their little playmates and friends they have raised the one dollar which is enclosed. Our little four-year-old boy chanced to have a nickel, and the question arose what he should do with it. Some of the family suggested he give it to the Chinese children, but he wanted to buy candy with it. His sister, just older than he, remarked, 'Now, Clifford Bonner, there is no use for you to pray for those little Chinese children if you are not going to give something to them.'"

This little girl, in her childish wisdom and language, conveyed to her brother the same thought that is found in James 2:15-17: "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

Bearing this passage of Scripture in mind, should not each Southern Baptist give more as he prays more for the Chinese who are suffering in body, mind, and spirit?

New Testament, what Baptists believe, and other important subjects. After the candidate has proved his sincerity, he is brought before the entire church for a final examination, during which he stands before the people and answers any questions they may wish to ask him. It is rather different from our methods "back home," but we might learn a lot from "mission fields."

Here the women sit on one side of the church and the men on the other. In all things the New Testament is their guide, and on the whole, many things which we might find strange in our interpretation of it as Westerners are perfectly in accord with the practices and usages of the apostolic churches.—Roy F. Starmer.

—BR—

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